THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

Vol. VIII. No. 32. NEW-YORK, SATURDAY, OCTOBER 20, 1838. Whole Number 396.

POETRY.

For the Churchman.

MINISTERING SPIRITS.

And do ye still, on wings of love and light,
O heavenly guardians, hover round our way?
To shield from danger creatures of a day,
Do ye abandon realms all fair and bright?
Ye are about our daily paths unseen,
Our darken'd eyes your glory may not scan.
Breathe still your sweet monitions unto man,
Ye of celestial form and holy mien;
Still watch above us in our lot of care,
Be infancy to your protection given,
Teach manhood meekly life's sharp ills to bear,
And to the aged bring sweet dreams of heaven,
And be your last employ at death's stern nod,
To waft the ransom'd spirit back to God.

M. N. M.

BISHOP ONDERDONK'S ADDRESS TO THE FIFTY-FOURTH CONVENTION OF THE DIOCESE OF NEW YORK. (*Continued from page 122.*)

Twenty-fifth Sunday after Trinity, November 12, in St. Paul's Church, Eastchester, *Westchester county*, admitted the Rev. Robert Bolton, deacon, the minister of the parish, to the priesthood, and in the afternoon confirmed six.

Twenty-sixth Sunday after Trinity, November 19, instituted the Rev. Robert B. Van Kleeck into the rectorship of St. Paul's Church, *Troy*, and preached in the afternoon in St. John's Church, and in the evening in the temporary chapel of Christ Church.

Mr. Van Kleeck has resigned the rectorship of St. George's Church, Flushing, Queens county, where he is succeeded by the Rev. Frederick J. Goodwin.

Friday, December 1, in St. Bartholomew's Church, *New York*, admitted Thomas Towell, principal of the Utica Academy, to the Holy Order of Deacons. He is now the missionary at Little Falls and Mohawk, Herkimer county.

Advent Sunday, December 3, in St. Peter's Church, *Brooklyn*, where I was happy to meet a very orderly congregation of colored persons—the parish being composed of such—who bore their part in the service with exemplary propriety, I confirmed 6. This congregation, when not visited by a clergyman, is supplied with the services of a licensed colored lay-reader.

Wednesday, 6, in Trinity Church, *New York*, admitted John Scovill to the Order of Deacons. Mr. Scovill is now the minister of Christ Church, Greeneville, and the assistant minister of St. Paul's Church, Oakhill, Greene county.

Third Sunday in Advent, December 17, confirmed 29 in Grace Church.

First Sunday after the Epiphany, January 7, in the same church, admitted to the Order of Deacons John D. Ogilby, A. M., Professor of Greek and Latin in Rutgers College, New Brunswick, New Jersey.

Second Sunday after the Epiphany, January 14, confirmed 32 in All-Saints' Church.

Fourth Sunday after the Epiphany, January 28, confirmed 3 in the temporary chapel of the Church of the Nativity.

Septuagesima Sunday, February 11, confirmed 4 in St. Mary's Church, *Brooklyn*.

Sexagesima Sunday, February 18, in St. George's Church, Flushing, *Queens county*, instituted the Rev. Frederick J. Goodwin into the rectorship of the parish; and in the afternoon confirmed 11.

In the evening, preached in the chapel of the Flushing Institute.

Previously to the morning service, at the request of the rector of St. George's, I visited his Sunday school and delivered a short address to the teachers and scholars.

Thursday, February 22, consecrated St. Peter's Church, *New York*. This splendid gothic edifice is the completion of the design commenced six years before, by the erection of St. Peter's chapel on the same lot, of which the consecration was reported to the Convention in my address of 1832. The chapel is still to remain for the purposes contemplated, at its erection, in the event now happily accomplished, of the building of the parish church; that is, for week day services, and Sunday school and other catechetical exercises. And I would again express my entire approval of having a duly constructed and consecrated chapel for such purposes, in preference to the buildings or apartments usually termed *lecture-rooms*. This may seem to be a somewhat hypercritical distinction. I think, however, that it is not so. A strange idea appears to be more or less prevalent, that the wholesome provisions of the Church for public worship are binding only in consecrated buildings; and if a minister officiates elsewhere, in a lecture-room, for instance, he may either discard these provisions altogether, or bend them, by curtailments, alterations, and additions, to his own will. It ought, however, to be borne in mind, that our canons and rubrics, enforcing the daily morning and evening prayer, have no specific reference to consecrated buildings, but to *public worship*; that is, to occasions on which all who choose are at liberty, and are expected to come for the purpose of worship, wherever it may be celebrated. It is not true, therefore, that the use of an unconsecrated place for public worship furnishes any exemption from the discharge of the minister's pledged obligation to conform to *the worship of the Church*; and the reasons which apply to the stated services of Sunday in favor of their being celebrated in a place hallowed by consecration to the Lord, and fitted to produce solemn impressions on the mind through the medium of the senses, certainly do not lose their force on those occasions of public worship—in some parishes nearly as frequent as those of Sunday morning and afternoon—for which a smaller apartment may be thought more convenient. I cannot but express the hope that the example in this matter, first set by the parish of which I am now speaking, and followed by that of the Nativity in New York, and Trinity Church, Utica, will be generally followed throughout the diocese, where it may be deemed advisable to have services held elsewhere than in the parish church.

Quinquagesima Sunday, February 25, confirmed 20 in St. Bartholomew's Church.

Second Sunday in Lent, March 11, confirmed 17 in Calvary Church.

Monday, March 19, laid the corner-stone of the chapel of the Church of the Nativity, the former edifice of the same name having been destroyed by fire.

Fifth Sunday in Lent, April 1, in Grace Church, admitted to the Order of Priests, the Rev. John D. Ogilby, deacon, Professor of Greek and Latin in Rutgers College, New Brunswick, New Jersey, and also his brother, the Rev. Frederic Ogilby, deacon, of the Diocese of New Jersey, but assisting the rector of Grace Church. The ordination of the latter was at the request, and on the behalf of the Bishop of New Jersey.

Sunday next before Easter, April 8, confirmed 60 in St. Philip's Church, of which the rector and congregation are colored persons.

First Sunday after Easter, April 22, confirmed 17 in the temporary chapel of the Church of the Messiah.

Festival of St. Mark the Evangelist, Wednesday, April 25, in the chapel of Christ Church, *Brooklyn*, admitted the Rev. Kingston Goddard, deacon, elected rector of the parish, to the priesthood.

Second Sunday after Easter, April 29, confirmed 58 in St. Ann's Church.

Third Sunday after Easter, May 6, in the morning, confirmed 60 in St. Paul's Church, *Troy*. These were candidates from all the three parishes in Troy; and I was much gratified in having it so. Opportunities of confirmation in neighboring churches ought never to be neglected by those duly prepared for that holy ordinance; and when a conveniently accessible confirmation is expected within a reasonable time, approach to the Lord's table should be postponed until the reception of that rite. It would be taking both an erroneous and injurious view of confirmation, to regard it, in any degree, in the light of a mere agency for the getting up of a local temporary excitement, or the making of a fair show. The preparation of the young for confirmation should be a part of the pastor's constant work. From the earliest teaching of the catechism to little children, he should carry them through elucidations and explanations of it adapted to their gradually increasing age, until they are 'sufficiently instructed' therein to enable them understandingly to ratify and confirm their baptismal promise and vow, and give satisfactory evidence of meet preparation for so solemn an act; and then they should be presented for confirmation at the first convenient opportunity. On this occasion, it gave me great pleasure to be favored with the company of my Right Rev. Brother the Bishop of Vermont, who kindly took part in the services of the morning; and at subsequent periods of the day, favored different congregations of our brethren in that city with his godly instructions from the pulpit.

In the afternoon, confirmed 23 in Trinity Church, Lansingburgh, *Rensselaer county*.

Monday, 7, confirmed 2 in Trinity Church, West Troy, *Albany county*.

Tuesday, 8, baptized 2 adults, and confirmed 5 in St. John's Church, Cohoes.

Wednesday, 9, preached in Grace Church, Waterford, *Saratoga county*, and visited a sick member of the parish.

Thursday, 10, laid the corner-stone of Christ Church, *Troy*, of which the parish, in the uncommon strength of its early promise, bids fair to sustain the well-earned reputation of the Episcopalians of that city for enterprise and liberality in the cause of the Church.

Friday, 11, in the morning baptized 2 children, and confirmed one person, in the temporary chapel of St. Mark's Church, Hoosick Falls, *Rensselaer county*. I cannot but applaud the very judicious course pursued by the vestry of this parish, in providing for the decent and comfortable performance of public worship. The parish was unable to incur the expense of a proper site, and such a church as in due time it will probably be both right and necessary for them to have. They procured a lot, having on it a dwelling-house, affording a comfortable residence for a clergyman with a small family, and a larger building, which, at a very moderate expense, has been fitted up into a neat and convenient little chapel, sufficient for their present needs. These are all *paid for*; and the reasonable hope is cherished that by the Divine blessing on the ministrations for which provision is thus made, the day is not far distant, when this humble chapel will be superseded by a church of ample dimensions and duly ornamental; while the prudent and judicious course hitherto pursued gives the most satisfactory confidence that *it* too will be *paid for*, and thus be honestly theirs, and therefore in a fit condition to be appropriated and devoted to the Lord. I would that my brethren of the diocese would lay to heart the grievous evils that grow out of undue expenditure on houses of public worship—evils materially affecting the Church at large, and not a little the moral reputation of the corporations and individuals particularly concerned.

In the evening, preached in the Presbyterian church, Schaghticoke Point.

Fourth Sunday after Easter, May 13, in the morning baptized an infant, confirmed two persons, and administered the communion, in St. John's Church, Stillwater, *Saratoga county*.

In the afternoon confirmed 2 in St. Luke's Church, Mechanicsville.

Tuesday, 15, in the morning, laid the cornerstone of St. Paul's Church, Whitehall, *Washington county*.

In the afternoon, confirmed 11 for that parish, in the Presbyterian church of the village.

Thursday, 17, in the morning preached in St. James' Church, Milton, *Saratoga county*.

In the evening, preached in Christ Church, Ballston Spa.

Friday, 18, confirmed 7 in St. Paul's Church, Charlton.

Saturday, 19, in the morning, preached in St. Mary's Church, West Charlton.

In the afternoon, confirmed 1 in St Ann's Church, Port Jackson, *Montgomery county*.

Fifth Sunday after Easter, or Rogation Sunday, May 20, in the morning, confirmed 7 in Christ Church, Duanesburg, *Schenectady county*, and subsequently a sick member of the parish at his residence.

In the afternoon, baptized 4 children and preached in the same church.

Tuesday, 22, in the morning, baptized 7 adults and preached in Trinity Church, Rensselaerville, *Albany county*.

In the afternoon confirmed 12 in the same church.

I was happy to perceive in this parish the most gratifying evidence of the value and efficacy, which, by the Divine blessing, attend faithful nurturing in those sound principles of the Gospel, which, not separating what God has joined, do full justice to the nature, the claims, and the blessed privileges of the Christian Church. The Rev. Samuel Fuller, with a constancy and fidelity worthy of note in this age of pastoral restlessness and change, having been for more than a quarter of a century the faithful guide and feeder of this flock, was compelled, several months before my visit, by the infirmities of advancing age to abandon almost altogether the public duties of the ministry. There was no brother to take his place. Meanwhile the most excited movements were in operation among the sects around, accompanied, as usual, with efforts to alienate the members of the Church from true attachment to their spiritual mother. *They*, however, by the Divine blessing on the labors of the faithful man of God who had been placed over them, had so learned Christ as to believe in him, to trust in him, and to receive him in his revealed connexion with the Church. In the necessary absence of public pastoral services, they *continued together* by those of lay readers, and under the good nurturing of the liturgy of the Church, and by the published sermons of her ministers, added to the private pastoral attentions, as health and strength permitted, of their venerable rector, presented, at my visitation, the condition, rarely surpassed in small country parishes, of the above-mentioned well prepared candidates for baptism, and for confirmation.

Wednesday, 23, confirmed 1 in St. Paul's Church, Oakhill, *Greene county*.

Festival of the Ascension, Thursday, May 24, confirmed 1 in Christ Church, Greeneville.

Friday, 25, in Calvary Church, Cairo, in the morning confirmed 3.

In the afternoon preached again.

Sunday after Ascension, May 27, in Trinity Church, Windham, preached in the morning.

In the afternoon, confirmed 10.

Monday, 28, in the evening, preached in St. John's Church, Delhi, *Delaware county*.

Tuesday, 29, in the afternoon, confirmed 8 in Christ Church, Walton.

Wednesday, 30, in St. Matthew's Church, Unadilla, *Otsego county*, in the morning, admitted the Rev. George B. Engle, deacon, missionary at Fayetteville and Pompey, Onondaga county, to Priests' Orders. Mr. Engle has since removed to the station at Fulton, Orange county, and Baldwinsville, Onondaga county.

In the afternoon, confirmed 7.

Thursday, 31, in Christ Church, Gilbertsville, in the morning, baptized 4 adults, and confirmed 12; and preached again in the afternoon.

Friday, June 1, went to the town of Burlington for the purpose of visiting the vacant parish of Christ Church. It pained me, however, to find, that with the exception of two or three devoted females, there was so much of indifference, or of despair, among the few remaining Episcopalians, touching the interests of the Church here, that no arrangements had been made for service, and none, consequently, was held. The parish, therefore, I am grieved to say, must be regarded as virtually extinct.

Whitsunday, June 3, in Christ Church, Cooperstown, baptized 8 adults, confirmed 25, and administered the communion; in the afternoon, baptized 3 children and preached; and in the evening preached again.

It grieved me to find the Rev. Frederic T. Tiffany, who, for eighteen years, had been the faithful and devoted pastor of this flock, entirely disabled, as he had been, for many months, by bodily infirmity, for the discharge of pastoral duty. In the number of the adults, however, who were baptized, and of those confirmed, as well as of those who kept that high and holy festival by approaching the Lord's table, I had most gratifying evidence of the substantial benefit, which, by God's blessing, had attended his long-continued ministrations among the same people in whose service his pastoral labors were commenced. I am happy to be able to add that his health has materially improved.

Wednesday, 6, in Pleasant Valley, *Dutchess county*, for the parish of St. Paul's Church, which has no house of prayer, preached, in the morning in the Presbyterian, and in the afternoon in the Methodist church.

Friday, 8, in Marlborough, *Ulster county*, for the similarly situated parish of Christ Church, confirmed 2 in the Methodist church.

Trinity Sunday, June 10, in Trinity Church, Fishkill, *Dutchess county*, admitted to the priesthood the minister of the parish, the Rev. Richard F. Burnham, deacon, who had removed into this diocese with letters of dismission from that of Pennsylvania; and preached again in the afternoon.

Mr. Burnham herein succeeds the Rev. Colly A. Foster, deacon, who has removed to the Diocese of Tennessee.

In the evening, confirmed 14 in St. Anna's Church, Fishkill Landing.

Tuesday, 12, in St. James' Church, Goshen, *Orange county*, admitted to the priesthood the Rev. Thomas Mallaby, deacon, the minister of the parish.

In the afternoon confirmed 8.

Thursday, 14, confirmed 13 in St. John's Church, Monticello, *Sullivan county*.

Saturday, 16, consecrated St. Peter's Chapel, Peekskill, *Westchester county*, and baptized therein an adult.

In the afternoon confirmed 6 therein.

Many of the older members of the Convention probably recollect that this diocese has had connected with it, ever since its first organization, the parish of St. Peter's Church, Peekskill, having a temple erected several years before the revolutionary war. For a long time past, however, the occasions on which it has been opened for divine service have been few and far between, and have had their solemnity and effect materially diminished by the ruinous and uncomfortable condition of that ancient edifice. The neat chapel, of which I have just noticed the consecration, stands in a more convenient part of the parish, and promises fair, I am happy to say, to revive therein the interests of the church, with all their blessed influences on individual, social, and civil welfare. It would greatly facilitate this happy result to have the old parish church put in order—an event of which I am not willing to despair—that the faithful services of the pastor, the Rev. William C. Cooley, who has removed from West Troy, Albany county, where he is succeeded by the Rev. Daniel S. Lewis, deacon, extending as well to the old church as the new chapel, may embrace within their influence a larger number.

First Sunday after Trinity, June 17, confirmed 16 in St. Andrew's Church, *New York*.

On the 20th of June, and the two following days, I attended, in Boston, the annual meeting of the Board of Missions of our Church, and also highly enjoyed the opportunity of being present, as much as the business of the Board admitted, having been politely requested to be so, at the Convention of the Diocese of Massachusetts. It was evident that I was with a body composed of intelligent and devout members of the Church, heartily and understandingly desirous of promoting its interests. A great constitutional question was settled, much, I am sure, to the satisfaction of correctly-thinking men—the independence of the Diocese of Massachusetts, as it respects all the rights secured to dioceses by the General Convention, notwithstanding its union with three other dioceses in the confederacy, known as the Eastern Diocese, and its consequent right to elect for itself an assistant to the venerable bishop of said Eastern Diocese in his capacity as bishop of Massachusetts.

(*To be continued.*)

COMMUNICATIONS.

For the Churchman.

Historical notice of Christ Church, New Brunswick, New Jersey. By John Croes, rector of said church. (*Concluded.*)

Remember the days of old, consider the years of many generations. Deut. xxxii. 7.

I know of no other event in the history of the congregation, deserving of special notice, till the year 1813, when the interior of the church was newly arranged. In accordance with the old plan of constructing churches, the pulpit was formerly on the north side of the church, while the chancel, as it now is, was at the east end. By the present arrangement much room has been gained. A few years after, a new organ was procured, and in the year 1832, a commodious Sunday school-room was erected.

My father remained rector of the church a little more than 30 years—though for the last two years of his life, he was disabled by ill health from preaching or doing parochial duty, except to a very small extent. At the time his health failed, (1830) and your present minister began to assist him, the communicants of the church had increased to 49. At the present time they amount to 71.

Having thus brought down the history of the church to this day, let me now dwell upon one or two reflections which naturally grow out of the subject.

1. Why is the congregation of this church, and why are the congregations of several other Episcopal churches in our country not larger than they were before the Revolutionary war? In 1764, according to Mr. Cutting's report, there were about 130 Episcopal families that attended church. At present we have not more than half the number. One answer to the question is this. Probably many families, who then strictly belonged to other churches, attended worship here, because they had no service in their own churches. The people of Piscataway and even of Spotswood, in those days came to Brunswick to attend church. These, of course, augmented the congregations, and tended to give an appearance of strength to the church, which was subsequently withdrawn.

2. The war of the Revolution had the effect of almost destroying the Church throughout our whole country. Prior to this, many prejudices had been cherished by the members of other denominations against the Episcopal Church, prejudices inherited from their ancestors, who had emigrated from England, prejudices deep-rooted and inveterate, as is always the case with men who fancy themselves wronged, as did the Dissenters in England. When the war of the Revolution commenced, most of the Episcopal ministers ceased to officiate, being deterred by scruples of conscience from using the Prayer-book, unless they could pray for the King of England, which the people here would not permit. The churches, therefore, were generally closed, and the members in many cases attended the services of other denominations. Old prejudices against the Church were revived and increased, and new ones excited. The consequence was, that hundreds of families left the Church, never to return. In the record book of Christ Church, Shrewsbury, (of which your minister was formerly rector,) commencing in 1733, the number of baptisms prior to the war, was in some years between 50 and 100: whereas the present rector of that church cannot now find 20 per annum come to that sacred ordinance. When the war of the Revolution closed, we were almost literally without clergymen. Many of the former rectors of churches had gone to England or Nova Scotia, and some had died, while no new ones had been added to our number. And what were we to do? How gain a supply? We had no bishops, and from England we received no more aid. All connection between us and the English Church had ceased. Thus our Church then received a blow from which she can hardly yet be said to have recovered. Dr. Chandler, in one of his publications, just prior to the Revolutionary war, says that at that time, one-third of the people of the United States, that is 1,000,000, were estimated to be Episcopalians. You may judge in part from this, of the shock we received at that time, even allowing Dr. Chandler's estimate to have been somewhat too large; for although the number of inhabitants in the United States has increased fivefold since that time, yet we cannot now number one million of persons attached to our Church. But our trust in God is not shaken. Although our Church, at the time I have mentioned, was deeply depressed, and has not yet recovered what she lost, we believe that the reverses she then sustained will tend ultimately to her advantage. As with individuals, so with churches, it may be said, "Whom the Lord loveth, he chasteneth." Some good results have already sprung from the humiliation to which we have been subjected. Prejudices have greatly subsided, and more zeal has been infused into the Church. The result of late years has been very encouraging. Taking into account the whole of the United States, our increase for the last 15 or 20 years, has been as great in proportion to our numbers, as that of any other denomination. Especially have our clergymen increased. Twenty years since, they scarcely exceeded 200. Now we number about 1000. Our souls are no longer cast down, our faces no longer sad, our harps no longer hanging upon the willows, but we can now raise the note of joy and swell the song of praise. And looking forward to the future, our prospect is almost as cheering as we can wish. But on this topic I can now no longer dwell. Let me then invite your attention to one other reflection of a practical nature, with which I shall close my discourse. On looking over the history of our church, how forcibly are we struck with the transitoriness of all things human? How many families that once worshipped in this house are now numbered with the dead? How many names which are recorded on the books of the vestry for the last 45 years, are now no longer to be found among us? Where now are the Howards, Dennises, Guests, Clarksons, Morrises, Parkers, Hilliards, Frenches, Vernons, Warnes, Reeds, Peacocks, Garnetts, Davises, Whites, Johnsons, Kembles, and many more that might be named? The most of them are slumbering in their tombs. Yet it seems but a short time since they were worshipping in this church.

With the exception of two or three families, all who belonged to this congregation in 1801, the time when my late father commenced his labors here, have disappeared, and the monuments in our churchyard, will tell you where the great majority have gone. They have ceased to mingle among the living—their eyes are closed—their tongues are mute. Yet from their tombs a voice of admonition and warning comes to us, to which we ought to give heed. That voice says, "Prepare to meet thy God," set not your affections on the things of the earth, but on things above, for the fashion of this world passeth away. How soon does a generation of men disappear from the earth! And when we contemplate this subject with proper feelings, how forcibly are our minds struck with the vanity of all worldly passions, pursuits, and enjoyments! We live and act as if this world were our home. Yet it is only the resting-place of the traveller. Life is a journey; the end thereof—our true home, is beyond the confines of time. Thither we are hastening, and thither we shall soon arrive. How many of us, my brethren, will worship in this house 30 years hence? And yet 30 years will soon pass away. Our lives are a dream. May God grant that when we awake from this dream it may be to behold the glories, and to taste the happiness of the kingdom of heaven. And may He give us grace to live as becometh those who are candidates for that blissful abode. Let us bear in mind, my brethren, that we cannot gain the end unless we use the means. Let us then study the law of our Judge, and submit our hearts and lives to the requisitions of that law. Let us repent truly of our sins, exercise a lively faith in God's mercy through Christ, and live in charity with all men.

Especially now that we are about to commemorate our Saviour's dying love, by partaking of the symbols of his body and blood, let us raise our hearts to the throne of that being who is purity itself, and beseech Him to send down upon us the sanctifying influences of this Holy Spirit, that we may worthily eat and drink of this sacred feast.

Brethren, let us now act as dying, yet immortal, as penitent, yet grateful beings; let us so live at all times, as we shall wish we had done when life is about to be wrested from our grasp.

For the Churchman.

A BRIEF SKETCH OF THE HISTORY OF THE TABLES OF THE LAW AND THE SPOILS FOUND IN THE TEMPLE OF JERUSALEM AT ITS DESTRUCTION.

No. 3.—THE FATE OF THE TABLES OF THE LAW.

In my last number I sought to lay before your readers some historical information in regard to the original tables of the law. What has become of these precious documents, and whether they may still be in existence, has been the anxious inquiry of many. The Apocrypha informs us that the Prophet Jeremiah being forewarned by the Almighty of the approaching destruction of Jerusalem by Nebuchadnezzar, took the tabernacle, the ark, and the altar, and conveyed them to the top of Mount Nebo, whence Moses had seen the Holy Land, and there buried them in a deep cave that they might remain "until the time that God gather his people again together and receive them unto mercy." (2. Macc. ii. 7.) This fabulous account, derived from the Jewish Rabbis, is entitled to little credit.

Some authors have asserted that the tables of the law were found in the second, or as some say, the third temple,* at the destruction of Jerusalem by the Roman Emperor Titus, and were sent by him with a quantity of other spoil to Rome, to decorate his triumphal entry into the eternal city.

This supposition has been founded on a pretended recognition of the ark among the ornamental sculptures on the triumphal arch which that emperor erected in Rome to commemorate his victory over "Judea Capta." The relievos on this celebrated monument have been so long effaced that it is impossible now to trace accurately many of the designs upon it, but from the drawings taken more than a century since, there appears no probability that the tables of the law formed any part of the spoil depicted on that monument. Josephus, an eye-witness, who minutely describes the pomp and magnificence of the emperor's triumphal procession, says, that the golden candlestick, the golden table, and the volume of the law of Moses, were carried in the procession, but he makes no mention of the tables of the law as forming any part of the pageantry.

The probability is, that the tables of the law were destroyed at the taking of Jerusalem by Nebuchadnezzar, in the reign of Zedekiah, 586 years B. C. Josephus informs us that the Babylonian monarch carried away the sacred vessels before he applied to the temple the flames which reduced it to ashes. The ark with the tables was undoubtedly consumed, from the superstitious dread which existed among the idolatrous Chaldeans, who conceived that it was a kind of palladium to the Jews, and powerful divinity, particularly hostile to the Gentile nations of the earth. This supposition is further confirmed by the fact, that when the Jews were restored to their country and service by the edict of Cyrus the Great, the ark in which was contained the tables of the law was one of the five things that were wanting to the glory of the sacred edifice. Thus ends the authentic history of these celebrated documents. That they perished in the conflagration of the temple there can be no doubt. Though, for probably wise purposes, the original tables have been withdrawn from our view, their efficacy has not been lost; the sacred volume has made known their contents to every quarter of the globe, and every day witnesses the power and proclaims the eternal durability of God's law.

By a remarkable coincidence the temple of Delphos was utterly destroyed by an earthquake and the thunderbolts of heaven, at the same time that the temple of Jerusalem was consumed by the firebrands of the Roman army. Neither of these celebrated edifices have since been restored. "The circumstance," says Godwyn, "of which two miracles evidently showeth, that the time was then come, when God would put an end both to Jewish ceremonies and heathenish idolatry, that the kingdom of his Son might be better established." (*See Godwyn's Aaron and Moses. Civil and Ecclesiastical Rites used by the Ancient Hebrews.*)

It may not be inappropriate to conclude this brief sketch of the history of the tables with a notice of the fate of the spoils of the temple when ransacked by Titus. This inquiry, however, must be reserved for a future number.

W. S. W.

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* Sed et illud observandum, non esse hoc templum Herodis habendum pro templo prorsus novo, sive *tertio*, quod a templo Zerobabelis distinctum sit. Atque ita Josephus dicit, bis templum esse dirutum, semel a Chaldais, iterum a Tito.—*Hermanni Witsii Hist. Hierosolymæ.*

For the Churchman.

PROCEEDINGS OF THE GENERAL CONVENTION. (*Continued from page 122.*)

Philadelphia, Wednesday, Sept. 12, 1838.

Rev. Dr. Henshaw, as chairman of the Committee on the State of the Church, moved the adoption of a resolution that the House of Bishops be respectfully requested to communicate to this committee what defects they find in the report which has been submitted to them.

Rev. Mr. Hanckel and Judge Chambers hoped that this resolution would not pass, or that the mover would withdraw it.

Dr. Upfold observed, that the House of Bishops pronounces the report defective; the committee wish to know in what respect. To ascertain this they must ask that house.

Dr. Milnor said, the committee have done all they could, and the message of the House of Bishops involves them in difficulty. Their report was made up from the accounts which the bishops gave to their respective delegations. If there be any mistakes in it then, the error lies with the bishops themselves. The committee have looked to them for information, supposing that no delegation would give in their account without advising with their diocesan. How are the committee to act on the message unless they know the omissions referred to? They propose, therefore, respectfully to ask the bishops for this information; they (the bishops) alone have discovered the defects and can best amend them.

Dr. Henshaw was sorry if any one should suppose that what he had said can be thought disrespectful to the House of Bishops. The case is simply this. The committee have made a report, and transmitted it to the House of Bishops. They on examination find certain defects which have been overlooked in the committee, and send down a message, asking leave from this house to withdraw the report, that those omissions may be supplied. The report having thus been taken out of the hands of the committee, how are they to ascertain what amendments are required, except by discovering them of the House of Bishops?

Dr. Delancey moved that the report be are ferred back to the same committee to ascertain what mistakes have been made. The committee are in possession of the necessary documents. To show what these are Dr. Delancey read sect. 3, canon of 51, of 1832.

Mr. Meredith said, the question is, how are the committee to be informed as to the difficulty made by the other House? He would suggest that the chairman of the committee address a note to the House of Bishops, soliciting the necessary information.

Rev. Mr. Wheat, after remarking that he was on that committee, expressed his surprise at the course of remarks which he had heard from gentlemen. Truth, according to the proverb, lies at the bottom of the well, and we must sometimes labor hard to get at it. He does not mean to tell tales out of school; still he may be permitted to say that gentlemen of the committee might have thrown light on the subject if they had told all. He was present at the covering up of the basket, and knows what is in it. He was now in favor of recommitting the report. But if he had not been prevented he should have moved the reading of a certain portion of it, and ask to have inserted what had been omitted. He is a new member, and apologises on this account that he has sat a looker on, and seen those who lead go on without stating the particulars that have been omitted, and what has caused the report to come back from the House of Bishops. The labor of getting at the truth cannot be performed without giving the report back to the committee with instructions that they be accessible.

Rev. Dr. Henshaw expressed his willingness to withdraw the report, and give the Rev. gentleman (Mr. Wheat) his wish, if he would only interpret how the committee can be *accessible?*

Rev. Mr. Hanckel thought that the omissions proceeded from a neglect of the provisions of section 3, canon 7, of 1835, demanding a correct and full report of the state of the several dioceses, all of which have not done this. He is satisfied that some of the reports were very incomplete, and drawn up during the sitting of the Convention without conference with the bishops.

Rev. Mr. Wheat will answer the question of the gentleman (Dr. Henshaw) as to what he means by the committee's being *accessible*. He means a compliance with the request of the House of Bishops. They ask us to withdraw the report that they may supply the omissions that they have discovered. After some further observations the motion was put and carried, to refer back the report to the same committee.

Judge Chambers offered a resolution that the addition to the note appended to the table of movable festivals and fasts, proposed in the last General Convention, be now adopted. On a division the resolution was carried.

Dr. Hawks moved that it be referred to a joint committee, to take into consideration all that portion of the Book of Common Prayer which precedes the morning service, and to report thereon at the next General Convention. Dr. Hawks remarked that several errors had been discovered in that portion; and he would have also the table of lessons revised.

Rev. Mr. Saunders moved as an amendment, that the report of this committee be printed in sufficient time prior to the next General Convention to allow of general distribution and consideration. He was averse to precipitate change in our Prayer-book. Our extempore decisions will be revised and judged hereafter.

Dr. Hawks replied, that his motion was intended to prevent such hasty changes, and get a final action six years hence.

Mr. Colston expressed his apprehension that the proposed measure would tend to unsettle the common opinion, and shake the confidence entertained in our Book of Common Prayer.

Dr. Hawks declared himself opposed to changes in the Prayer-book. No radical changes are intended or required. No one could wish more truly than himself to preserve the purity of the Prayer-book. It was not designed to alter a prayer, but only the calendar. The house adjourned.

Thursday Morning, Sept. 13.

Morning prayer was read by the Rev. Dr. Hawks.

The Rev. Dr. Gadsden presented and read the report of the joint committee on the General Theological Seminary. The report stated, that at the time of the establishment of this institution there was a prospect that it would contribute materially to increase the number of our clergy, which was then small. It is now twenty-one years since the seminary was founded—has this hope been answered? The increase has been in a greater ratio than the population of our country; and not a few of the number stand prominent in the Church. It has given a tone, moreover, to theological learning, and suggested a plan for the Christian education of youth. Shall this institution now be suspended? This is not an imaginary evil. The necessary expenditures have been encroaching on the capital for several years past. Without immediate and liberal aid, therefore, the operations of the seminary must for the most part be suspended till the Kohne legacy is obtained. There have been frequent appeals to the Church for relief, but hitherto almost in vain. A new plan has at length been devised, and will now be proposed. Four resolutions followed. 1. That the preservation and continued improvement of the General Theological Seminary is identified with the best interests of the Church. 2. From its importance and usefulness, as well as from its close connection with the missionary cause, this institution has a just claim on the favorable regard and support of the Church. 3. That it be recommended to the Board of Trustees to appoint special agents to make application to the Church in behalf of the seminary. 4. That article 4 of the constitution be so amended as to make it competent for three members to adjourn the meeting when a quorum is not present. The first and second of these resolutions were carried without debate.

After the third had been read, Rev. Mr. Croes expressed his doubts of the propriety of this plan, preferring the old mode of collections in churches. The system of agents was usually attended with great expense, and want of success. He believed it would be a more efficient plan to have collections.

Rev. Dr. Upfold said, that he was opposed on principle to the employment of agents generally, but not in the present case. Collections would not suffice. But he thought that a special agent, not by preaching, but by seeing the leading men of our parishes personally, would obtain in two years a sufficient sum to meet the wants of the seminary. Such agents too could be found.

Rev. Mr. Croes asked if the Rev. gentleman was aware how much was necessary for the relief of the seminary? He (Mr. Croes) supposes that we want more than fifty thousand dollars additional capital. Can we collect this sum? If so he will favor the appointment of an agent.

Dr. Upfold said in reply, he would state what a member of the committee in the other house informed him had been done, the present year, by an agent for some college in Ohio. In that state alone the agent had in this way, notwithstanding the existing embarrassments, obtained the sum of sixty thousand dollars. He had confidence in the liberality of Churchmen, and believed that the necessary amount would be collected in one year. He considers this the most efficient plan.

Rev. Mr. Croes remarked that the resolution merely recommends the appointment of an agent, and there would be no harm therefore in passing it. Collections have already been tried, but with little success, as it was known that the Khone legacy was expected.

Rev. Dr. Gadsden answered, that this very knowledge made the appointment of an agent necessary. We do not ask a capital, but only temporary aid. Without this, in a few years, all its capital will be gone, and the professorships will be reduced to one only,—the fund for the support of which, happily, cannot be alienated. It is well known that the missionary spirit is increasing in the seminary. The agent might then suggest that any aid afforded would be in fact a contribution to missions. For the seminary is a school for missions, and the first step toward obtaining missionaries is to establish an institution for them. He maintains, therefore, that whoever sustains this institution does most for missions. He would refer to actual fact. Look at the names of our missionaries. It will be found that most of them came from our seminary. The Church owes that institution a deep debt of gratitude.

A member would add his opinion, that a special agent would be well received. In his own parish an agent would obtain more in one visit than he himself could in five years.

Mr. Colston moved, as an amendment, that it be recommended to the Board of Trustees, and in the recess of the Board, to the Standing Committee of the Seminary, to obtain the consent of the bishop of the diocese prior to the operations of the agent therein.

Dr. Upfold said, that the plan suggested by the Board of Trustees would conflict with those dioceses which have local seminaries. A special agent would remove any objections to the general institution which he might chance to meet with.

Mr. Ogden expressed his preference for annual collections. He thought this the only way to obtain the desired object. The sum of ten, or even five dollars, from every parish would be enough. Agents have been tried, and have effected little. Let a collection then be made in all the parishes, and let the bishop of the diocese appoint the day. It will be said that collections have also been tried, but no particular day has ever been appointed. Let this be specified by the bishops, and then the collection will be made. If we can only obtain the privilege of asking the Church for aid there need be no doubt of success.

Dr. Delancey desired to ask his friend from New York (Mr. Ogden) if his object would not be more certainly obtained in some other way? It is not in the power of this Convention by a resolution to secure collections for any purpose whatever. The Convention has by such resolutions recommended the seminary before to the liberality of the Church, but in vain. The proposition of his friend (Mr. Ogden) fixes a day for making the collection. There is no difficulty in passing a resolution to this effect, but the difficulty lies in getting the consent of our clergy and vestries. The whole fault in deficiencies, with respect to this and other institutions of the Church, lies with the clergy. There is not a congregation in our Church which, if the clergyman made proper application for any of our institutions, would not allow a collection, and give at least something. We must induce the clergy, then, to give their aid. This might be the mode. Let a clause be added to the resolution, directing the agent to endeavor to induce every clergyman to consent to take up this collection for five years in succession. Let the agent further obtain the consent of the pastor to make this collection on a given day. Unite to this mode the personal applications of the agent, and enough will be obtained. He (Dr. Delancey) cares nothing for a permanent fund. Perhaps it is not desirable. But if we can succeed in obtaining the interest of Churchmen in behalf of our institutions, means enough will follow. Having secured this, let the month or the day of the proposed collections be fixed, and the aggregate will be enough for the wants of the seminary.

Mr. Ogden here read the resolution proposed by him, which in substance was this, that in order to increase the funds of the seminary annual collections shall be made by every clergyman, on a particular day to be appointed by the bishop.

Rev. Mr. Boyd concurred with the gentleman from New York (Mr. Ogden) in preferring the system of annual collections. Why previous calls on the Church have not been answered, it would perhaps be hard to say. Many reasons might be assigned, but as one of the clergy he is unwilling to take a part in the neglect on this subject attributed to them by his colleague, (Dr. Delancey.) The clergy have sins enough to answer for without adding unnecessarily to the number. All the members know that there is a strong opposition to applications for money on the part of the laity; and his colleague should consider this before laying the fault either at his own door or to the charge of his brethren. Besides, there are many parishes where they can hardly find relief for themselves in the pecuniary embarrassments under which they labor. The condition of these is often a sufficient apology for a want of attention to the subject on the part of the clergy. Another reason for want of success in the collections hitherto attempted is this: the call for aid has proceeded from the Board of Trustees. In all our churches it is not well understood that this institution is a general seminary of the Church; and that the welfare of the Church is in a considerable degree connected with its character and success. Were this fact fully known, and coupled with a call for aid, either advisary or imperative, from the General Convention, to which body all our clergy look up with respect, the application would without doubt be every where successful. Another reason in favor of this course is, that such an appeal comes with great power upon the affections as well as the judgment of the whole Church. An agent will visit only the favored and able parishes. This mode is only temporary in its operation. But let the application be general, and continued for successive years, as proposed, and permanent relief will be afforded. For these reasons he hopes that the resolution proposed by the committee will not pass, but that the substitute of the gentleman from New York will be adopted; and if the general institution do not need all the funds which may be collected in this way, let it be remembered that there are branch institutions which require our assistance.

Rev. Mr. M'Guire said, that he had a great objection to the whole system of agencies. In nine cases out of ten the agent alone obtains the profits. He knows one society in this country which employed an agent last year, who reported collections to the amount of $3098, and drew at the same time for travelling expenses and salary $1980, leaving $1118 for the benefit of the society. He knows another instance of recent occurrence, where the receipts were reported by the agent at $1942, while for salary and travelling expenses he claimed $1649, leaving $293 to the society which employed him; so that for every *four* dollars gain to the object in behalf of which he was sent out the agent pocketed *three*. These instances show a serious abuse of the system; and a regard to the interests of the seminary should lead to the adoption of some other mode. If, then, the second part of the amendment can be separated from the original resolution, he will vote for it.

Dr. Gadsden said, that the argument of the Rev. gentleman, (Mr. M'Guire,) is unanswerable; and he will vote for the resolution only on condition that an agent can be obtained free of all expense.

Dr. Upfold replied, that the resolution contemplates such an agent, or at least the employment of one at very little expense.

Dr. Gadsden moved the adoption of his amendment. He knew an alumnus of the seminary in his own diocese who has already acted gratuitously as the agent of that institution, and who, as well as others, he believed, would be willing again to exert themselves in the same way.

Dr. Upfold said that he knew one also.

After some remarks by several members, accompanied by various propositions, the question was put on the amendment to the original resolution, proposed by Dr. Gadsden, which he gave in these words, "provided agents can be had free of all expense."

Dr. Milnor would further amend by excepting "travelling expenses."

The question was taken on this amendment, and on a division was lost. The question then recurred on the amendment of Dr. Gadsden.

Mr. Meredith said, the Board of Trustees have power already to employ agents. It is not necessary, therefore, for this Convention to legislate on the subject. The facts stated by the Rev. gentleman from Virginia (Mr. M'Guire) are very striking, but he hopes that these glaring accounts do not rest against those who might be employed by the Board, who, doubtless, would be respectable and trustworthy men. Still they show against this mode as a very expensive one. He thinks it a bad plan, not only expensive, but not likely to be successful in its results. He prefers the old mode, and concurs with his colleague, (Dr. Delancey,) in thinking that our congregations have only to be faithfully applied to, and their aid will be obtained. The question was then taken on Dr. Gadsden's amendment and carried. The resolution as now amended was next proposed.

Mr. Ogden rose to say he shall vote in the negative on the resolution as amended. He would call the attention of the house to the late action of the Board of Trustees on this subject. It was stated in the Board that only this mode of relief by annual collections now remained, which is a strong argument in its favor. And now we call on the General Convention to aid us in the adoption of some specific manner of bringing this plan into action. He has stated his opinion that it is best to have a definite appeal to the Church under the sanction of the bishops. This is the mode which was adopted in the last General Convention, but no definite day of making the collection was then fixed. It is a subject of great regret that that appeal has not been acted on. It is to prevent this neglect in future that it is proposed to make this amendment designating the day. With regard to any objection that may be derived from the existence of diocesan seminaries, he should hope that the opportunity of volition might be given to the churches. A vast proportion of the Church approve of diocesan institutions, but there is no jealousy entertained against them on the part of the friends of the General Seminary. On the contrary, a great deal of money is annually given in New York to the diocesan seminaries. He asks only the same privilege of application in behalf of the general institution. He is opposed to the whole system of agents: *first*, because it is unnecessary; and *secondly*, because it is insufficient. The expense is necessarily very great. The question was taken on the resolution as amended, and on a division of the house, was lost. The resolution proposed by Mr. Ogden was next read. Mr. Colston thought that it would not have the desired effect. But if an appeal proceeding from the Board of Trustees were made to each congregation, and a copy of the resolution formerly past appended to it, it would probably be attended with success. Many of the country churches lie at such a great distance as almost to nullify the effect of mere general resolutions passed by this body. If the Board of Trustees would correspond with the clergy in the manner proposed, taking care to *pay the postage*, he did not doubt that the measure would be effectual. Mr. Ogden asked if the secretary would state what had been done by the board? The secretary [Dr. Anthon] said that in 1837 the board passed a resolution that an appeal should be made to the Church, and directing the secretary to send a copy to every clergyman. This he did, and the measure has begun to work well, and we had better wait, perhaps, to allow time for a fair trial. The sum of $1800 has been raised the first year. A second circular is now in print, and will shortly be sent out. The assurances which he has received from the alumni, who amount now to 150, incline him to think that there will be a great increase in the collections for the present year. He proposes therefore, as a substitute for all that has been offered, the adoption of a resolution, that the appeal made by the Board of Trustees in 1837 and to be continued for the next five years, be recommended by this house to the Church in the United States. As secretary of the board, he will do all he can to make this appeal successful. Let every clergyman bring the subject fully before his congregation, and ask them whether they will give for the relief of the seminary or not.

Mr. Colston said that this proposition fully meets his views.

Rev. Mr. Hanckel moved to strike out all in the resolution of the committee after the word "resolved," and insert the substitute of the secretary.

The house agreed to strike out, and the amendment was carried *unanimously*.

The *fourth* resolution was then put, and was also carried.

(*To be continued.*)

For the Churchman.

Mr. Editor,—In the Churchman of August 18th, your correspondent "Cecilia" professes to "have been frequently annoyed" at the use of expressions in our public journals when narrating catastrophes, especially by water, like these:—"So many souls were lost;" "such a number of souls were drowned;" "upwards of —— souls went to the bottom;" and she desires an expression of opinion upon the subject from some of your correspondents.

Unwilling to differ, even in appearance, from any of your *fair* correspondents, I have waited in the hope that some one else would comply with her request; but as there seems to be no prospect of it, I offer a few remarks.

I agree with "Cecilia" entirely in her disapprobation of such expressions *if* they are meant to be understood, as she probably thinks them liable to be, viz. as implying that a number of persons were *spiritually* lost. In that case they would undoubtedly be "improper, absurd, and profane." But I apprehend that the editors of our public journals never use these expressions in that sense; at least on such occasions as your correspondent alludes to; nor do I think that the generality of those who read such catastrophes understand them in that sense. I suppose them to mean, simply that "so many" *lives* "were lost;" or that "such a number" of *persons* perished, in a *physical* sense. True there is a looseness of practice in the use of the word soul, but that is no reason why it should not be used in its proper sense. It is so I think in the "expressions" above alluded to; i. e., as importing the *animal life* in the first one, and by metonymy, the *whole physical man* in the other two. As "Cecilia's" objections to these expressions are probably of a religious nature, and grow out of the associations in her mind connected with them, let us see, in the first place, how far their usage is justified by scriptural language. As justifying the use of the word *soul* (in the sense just given) in the first expression, I would cite Gen. 1 20 and 30; *marginal reading*, 1 Sam. xxv. 29; 1 Kings xvii. 21; Job xii. 10; Ps. xxxiii. 19; Prov. x. 3; and Luke xii. 20; and numerous other passages both in the Old and New Testaments, where the same word in the original is rendered *life*. For the word, in the sense I have given it in the other two expressions, see Gen. xii. 5, and Ex. xii. 4; and especially Acts xxvii. 37. "In that ship were two hundred threescore and sixteen *souls*," who were *not drowned*; also 1 Peter iii. 20—"In the ark eight souls were *saved* by water." Expressions like these quoted by "Cecilia," especially the two last, are idiomatic in our language moreover, and are very commonly made use of in "narrating catastrophes, especially by water;" and they will continue to be used, so long as simple and unaffected language is used. But I indulge a hope, that after reading the above, "Cecilia" will no longer find them a source of annoyance.

I have another object, Mr. Editor, in noticing this subject, besides the removal of this source of annoyance to "Cecilia." I wish to take occasion to express my doubts as to the propriety of using the word *soul* to signify the *spirit*, so far as the authority of Scripture is concerned; i. e., whether *nepesh* and *psuche* in Scripture ever have the meaning of *ruach* and *pneuma*, as implying the *rational spirit.* The settlement of this question has an important bearing upon several passages of Scripture. Will some of your learned correspondents favor me with an expression of opinion upon the subject?

CECILIÆ AMICUS.

For the Churchman.

EPISCOPAL INSTITUTE.

Not a few of the members of the recent Convention of the Church in this diocese were gratified by the notice which it pleased the bishop to take of the Episcopal Institute at Troy. In his address he spoke of it as an institution entitled to the patronage of Churchmen, because of its essentially Episcopal character, and its true devotion to Christian education. It may be permitted a humble presbyter to express his concurrence in all that his bishop has said upon this subject.

The week previous to our Convention, Mr. Editor, it was my privilege to be at Troy and witness the examination of the students at the Institute. I know not whether I ought most to praise the performances of the young gentlemen in the different literary departments, the abundant and admirable provision for their instruction, or the wise and equitable system by which every thing seems to be conducted. Of this I am certain, no parent could fail to be gratified at the pains taken by the principal and his assistants to promote the improvement of their pupils: scarcely a father might have blushed at the manner in which his son sustained the required examination.

I was favorably struck with the arrangement which requires the students to participate at the same table and of the same food with the principal and his family. This must lead to a decided improvement in manners and deportment.

The strict attention to the morals of the pupils, and especially their religious instruction according to the principles and doctrines of the Episcopal Church, is the feature which constitutes its greatest claim upon the support of the members of the Church. If parents cannot or will not personally attend to the education of their children, why should they not be careful to place them under the care of those who while they impart secular knowledge, "speak concerning CHRIST and his Church?"

If fathers would think a little more of providing for the improvement of the souls as well as the minds of their offspring, such places of learning as the Episcopal Institute would be sure of abundant support.

A PRESBYTER.

THE CHURCHMAN.

SATURDAY, OCTOBER 20, 1838.

LETTER FROM AN AMERICAN CLERGYMAN IN SCOTLAND.

Edinburgh, August 30, 1838.

MY DEAR FRIEND AND BROTHER,—I had the pleasure yesterday of enjoying a great treat. It was the opportunity of meeting with all the bishops of the Scottish Episcopal Church, excepting only the aged and infirm late primus, Bishop Gleig. The occasion was presented by the opening of the General Synod, (or what *we* would call the *General Convention*,) of the Church, consisting of the Chamber of Bishops, and the Chamber of Deans and Delegates. It assembled at St. Paul's, in this city; and the scene which it presented is the most delightful that I have hitherto met with in my travels.

Having a special letter of introduction from Dr. Jarvis to Dr. Skinner, bishop of Aberdeen, and general letters from Bishop B. T. Onderdonk and Bishop Doane, kindly commending me to the regard of all the bishops and clergy in Great Britain and Ireland, I expected to become acquainted, not only with a number of the English and Irish, but also with several of the Scottish prelates. Yet such a treat as I have had was very far beyond my fondest hopes. And the affectionate reception which I have here met with, at the hands of all the bishops and a number of the clergy, has served not a little to heighten my enjoyment.

The General Synod, (which meets but once in several years, when summoned by the primus,) was opened much in the manner of our Convention meetings. All the bishops sat within the railing of the chancel, habited in their robes, the primus, (Dr. Walker, bishop of Edinburgh,) presiding.

While my eye rested on them, my memory repeatedly reverted to that part of the history of our American Church in which the Episcopal Church of Scotland occupies so conspicuous a page. The LORD remember her kindness to us, in the time of our extreme necessity, and give her a sevenfold recompense! Numerous incidents associated with the consecration of Bishop Seabury, (the first bishop of Connecticut, and first bishop in America,) were brought vividly to my recollection; the peculiarly venerable aspect of several of the "Right Reverend fathers in GOD" added to the influence that controlled my feelings; and when the primus, in his synodical address, after morning prayer, spoke particularly of the Church in the United States, and indulged in his fraternal expressions of regard for us, I listened to him with sentiments which I am unable to describe. Although more than three thousand miles from home, I could not think myself to be a stranger in a strange land. I had just been worshipping, in the *beloved language of our liturgy;* I had just been singing *familiar* songs of praise, in the *same words* and to the *same melodies* that in America we have long used; and every thing conspired to annihilate distance, and make me see that in the venerable fathers in GOD before me were represented my own spiritual fathers, and that the Scottish Episcopal Church and the Protestant Episcopal Church in the United States are, in an eminent degree, and in an emphatic sense of the word, ONE.

The manner of the primus was solemn and impressive. He has long been in ill health, and his feeble voice added not a little to the deep interest of his touching observations, when he spoke of the late Bishop Jolly, detailed the circumstance of his death-bed, and commended his apostolic piety to the imitation of his Episcopal brethren and of the clergy of the Church. As all loved the lamented bishop of Moray, the details of his death produced a great emotion.

Understanding that the congregation were to withdraw before the Synod would partake together of the sacrament, I expected to withdraw at the same time; but the primus sent a special invitation to me to remain, and I had the comfort to unite with the bishops and clergy in the communion, and the satisfaction to be present also when the Synod was organized for business.

At my request the primus has promised to furnish an extract from his address for publication in the Churchman. I spent the evening at his house; and there I had a long conversation with him and the Bishop of Ross and Argyle, Dr. Low. Their affection for the Church in America refreshed my spirit; and I can truly say, that *all* the bishops are of one mind, in warm regard for their "brethren on the other side of the Atlantic."

Such amiable Christian sympathies are certainly delightful. To a clergyman from a far distant land they are heart-cheering; and it cannot fail to be a source of pleasing reflection to our brethren in the United States, that, on visiting Scotland, they will, if provided with suitable credentials, be received with open arms, be freely invited to preach in the Scottish pulpits, and be able to mingle their best feelings with affectionate brethren of the same household of faith.

Glasgow, 1838.

The same brotherly kindness which I shared at Edinburgh is accorded to me here. I could not have been more cordially welcomed than I was by the Rev. Mr. Almond, the rector of St. Mary's, which is the chief Episcopal place of worship in this city. I preached for him yesterday to an attentive audience, and trust that my labor has not been in vain in the LORD.

I have just received, by mail, the inclosed extract of the synodical address, which was promised to me when at Edinburgh. The primus leaves it at your discretion to publish all or any part of it. In forwarding to me the extract, the clerk of the Chamber of Deans and Delegates, (the Rev. Mr. Ferguson,) says, "I most cordially join our primus in the warm interest which he feels in the American Church. May we be animated by the same energy, and exhibit to the world, by our regard for each other's welfare, that great mark of Christian discipleship left us by our great Head,—LOVE TO EACH OTHER."

CHURCH IN SCOTLAND.

A general Synod of the Scottish Episcopal Church was held at Edinburgh, in St. Paul's Chapel, York Place, on Wednesday, August 29, 1838. It consisted of two chambers; the first, or Chamber of Bishops, was composed of the following members:—

1. Right Rev. James Walker, D. D., Primus, Bishop of Edinburgh.
2. Right Rev. Patrick Torry, D. D., Bishop of Dunkeld, Dumblane, and Fife.
3. Right Rev. William Skinner, D. D, Bishop of Aberdeen.
4. Right Rev. David Low, LL. D., Bishop of Ross, Argyle, and Moray.
5. Right Rev. Michael Russell, LL. D., Bishop of Glasgow.
6. Right Rev. David Moir, A. M., Assistant Bishop of Brechin.

The second chamber consisted of the following deans and delegates, from the respective dioceses:—

1. *Diocese of Dunkeld, Dumblane, and Fife.*—Dean, Very Rev. John Torry, A. M., minister of Coupar, Angus; delegate, Rev. George G. Milne, minister of Cupar, Fife.
2. *Diocese of Brechin.*—Dean, Very Rev. Heneage Horseley, A. M., minister of Dundee; delegate, Rev. William Henderson, A. M., minister of Arbroath.
3. *Diocese of Aberdeen.*—Dean, Very Rev. John Cumming, minister of Longside; delegate, Rev. Patrick Cheyne, A. M., minister of St. John's Chapel, Aberdeen.
4. *Diocese of Ross, Argyle, and Moray.*—Delegate, Rev. Charles Fyrie, A. M., minister of Inverness.
5. *Diocese of Edinburgh.*—Dean, Very Rev. Chas. H. Terrot, A. M., minister of St. Paul's Chapel, York Place, Edinburgh; delegate, Rev. E. B. Ramsay, A. M., minister of St. John's Chapel, Edinburgh.
6. *Diocese of Glasgow.*—Dean, Very Rev. William Routledge, minister of St. Andrew's Chapel, Glasgow; delegate, Rev. William S. Wilson, A. M., minister of Ayr.

After morning prayer the Right Rev. the Primus delivered an address to the bishops and clergy, of which the following is an extract:—

"In the very various circumstances in which our Church, and the churches of similar polity have subsisted, especially since the Reformation, they have, with a most marvellous uniformity, been subjected to the severest reproach and ridicule on account of the peculiarities by which they are distinguished from other Christian communities, and especially on account of the firmness with which they respect and maintain the authority of their church government. Now, I think, I have furnished as plain and as clear scriptural authority for our faithful adherence to the fellowship as to the doctrine of the apostles; while the sacraments, at the same time that they lead us to many essential truths, and guide us to many essential duties, instruct us in effect in the indispensable necessity and importance of prescribed or liturgic forms in the most solemn, and therefore, doubtless, in the more ordinary worship of GOD. Such forms were sanctioned by the presence and practice of the divine Redeemer in the Jewish temple and synagogue—were universal in the Christian Church from the first, and have been, and are, almost universal even now. Our peculiarities, in effect, constitute the strength of our system—other communities depend more or less on the men who minister among them; therefore, as personal power and influence change, the system changes—and often very essentially in both faith and polity, even in the course of two generations. The peculiarities of our system gave permanence both to our faith and our polity. There are certain leading principles and practices which all Episcopal communities, however separated and distinguished by lower circumstances, hold in common. This fact, which has been remarked by many observing men of other Churches, imparts even to our unestablished communities something of the firmness, the authority, and the permanent steadiness of an Establishment. We live, and we wish to live, on the best terms with the members of the Established Church, and of all other Christian communities how different soever from our own. They yield nothing to our system, and it were very absurd on our part to expect it—we are bound, with at least equal firmness, to our peculiar institutions, which have been the means under GOD of preserving among us, in very various circumstances, the same faith, the same fellowship, and the same sacraments which were first committed to the keeping of the apostles. Philosophy can do nothing for us in interpreting Scripture, for the writers were no philosophers, and he who was most enlightened among them, bid his followers beware 'lest any man spoil you through philosophy and vain deceit.' Col. ii. 8. The light of modern science and the accumulated experience of ages, can aid us nothing in our estimate of that faith and fellowship which, with all their consequences, the apostles, by Divine authority, imparted to the Church as her sure guide in time, and her certain guide to eternity. With the apostolic system, and with all the apostolic institutions imposed on the infant Church of CHRIST, the peculiarities of our Church specially connect us. They have been regularly derived to us from that Divine source. They, therefore, in effect, constitute our strength; and they will in all circumstances constitute our strength, when we are enabled to maintain them with firmness mixed with charity. In maintaining our own system, that system which distinguished the Church at first, and in the purest ages, we interfere with no man's opinions more than in differing from us he interferes with ours. We make no complaint of such differences, and yet we, who certainly merit similar forbearance, are daily subjected to reproach and complaint in all the various circumstances in which our community and system have subsisted, and now subsist. Who has not heard, even in our own day, the long and loud complaints, expressed in language the most virulent, against the lordly, tyrannical, and proud prelates of England. Yet if we examine the list with impartiality, from Cranmer to the present day, we shall find more men of profound learning, more men of fervent piety, and more men of holy and humble minds, than in any association which I know, though ten times more numerous. The bishops of England, when all is yielded which truth can yield, even to enmity, will, from the Reformation to our own time, furnish one of the most important and interesting chapters in English history, both as it respects the literary and the religious character of the country. Our own condition, even humble as it has been for the last one hundred and fifty years, has not exempted us from reproach, and enmity, and ridicule. Whenever we have come forward, even in the most unostentatious form, we have instantly been assailed with every expression of contempt. The consecrators of Bishop Seabury were scorned both here and in America as a few obscure and ignorant priests in Scotland. Yet in the list of our bishops, in the period referred to, including those despised consecrators, we could name a larger number than would be readily believed, who for learning, piety, and power of administration, would have adorned the Episcopate in the happiest circumstances of civil establishment; and however they may have been despised by those who looked at them through the mist of prejudice and enmity, they secured, as they merited, the respect of all those at home and abroad—many of them men of the highest distinction—to whom, in spite of their obscurity, they were known as men of learning and men of truth.

"Many of the best Churchmen in England, for more than a hundred years before the American war of independence, exerted themselves to the utmost to send bishops to our colonies in that country. But they were successfully opposed by sectarian influence abroad and at home, and this opposition was frequently expressed in the most virulent language of controversial enmity. At the peace of 1783 Episcopacy barely subsisted in America, but in a state of the most hopeless depression. Efforts were soon made to procure bishops, which are indispensable in an Episcopal Church.' The enemies of our system, however, continued to oppose those efforts by every means in their power, and particularly by maintaining that bishops, fitted only for monarchies, were utterly incompatible with republican institutions. Bishops, however, were obtained, and the American Church became complete in her constitution. Under this polity, long and steadily exposed to very violent opposition and enmity, she has increased with a rapidity which is quite astonishing. The bishops, so formidable in the picture of ignorance, prejudice, and enmity, have devoted themselves entirely to the laborious duties of their office, and have thereby secured universal regard and respect. Entirely secluded from politics, and from every kind of party excitement, they have very completely proved that the minister of CHRIST, whom we call a bishop, is adapted to every state of civil society; and that there is nothing in his office, rightly understood, and rightly exercised, more formidable to society in any form than were the ministry and stewardship of the apostles, from whom they derive their mission and authority. Among the numerous calumnies to which the American Church was long exposed, one of the most formidable and pertinaciously insisted on was, that the Episcopal Church was a mere system of formality, with nothing spiritual or evangelical in it. An excellent presbyter of the American Church told me 'this calumny had become so general and so pernicious, that we at length found it necessary by something like a general effort to speak it down, to write it down, to preach it down, and to live it down, and by GOD's blessing we have succeeded. It is now generally acknowledged that in no Christian community is a purer doctrine preached than in the Protestant Episcopal Church of America, and this purity is secured by the apostolic fellowship, the evangelical worship, and the sacred ordinances with which it is essentially associated.'

"Little more than a month ago I had a letter from another excellent presbyter of the same Church, whom I never saw, who writes thus, 'We have not only the gratifying certainty that the Church is enlarging her domain and extending her influence, but that we are now almost entirely free from the annoyances of party collision, and are very near the point of entire agreement in the adoption and maintenance of sound Church principles. Those principles which were held so firmly in the purest days of the Church, and adherence to which is one of the endearing peculiarities of the venerable branch of the Church in which you preside. GOD grant us to be at peace and at unity.' Amen. It is by steadily adhering to the sound Church principles and peculiarities here referred to, that the bishops and leading Churchmen of America have, by the blessing of GOD, given to their Church an impulse which continues to operate with marvellous rapidity. We owe our existence, under GOD, to similar firmness in the most perilous and persecuting circumstances to which any Christian community has been subjected, for so long a period, since the days of Constantine the Great. We must continue to adhere, with equal firmness, now that we breathe the air of toleration, to all our institutions and peculiarities, as our fathers and predecessors did in the days of their deepest depression. We must not consent to alter the venerable system which experience has so happily approved in every age of the Church, and in every land. Were we to yield our reverend respect for antiquity, and the recognised phraseology of our institutions, so as to suit the novelties of new sects, and to meet the popular current of the age, we might for a transient period increase our numbers in some places, and we might add to the personal influence and importance of some individuals. We seek no such increase, nor is the increase of CHRIST's Church ever to be desired on such terms, and for purposes so paltry. We must continue to maintain our position, humble as it is, as our predecessors did, by maintaining our strict and undeviating adherence, in all circumstances, to all our principles and to all our institutions. A dereliction of our approved principles, a surrender or neglect of our sacred institutions, might in certain circumstances procure the temporary applause, and the numerical strength of unsteady multitudes; but it would be at an immense price, since it would inevitably and quickly prove absolute weakness, by introducing among us men whose object is to change the character of our communion, to accommodate it to other views, which we, at least, cannot consistently approve, and to draw it on to other modes of faith and worship, which are variable as the influence of those men is who acquire a temporary lead in such communities.

"From such a result we shall be best preserved, under the Divine blessing, by adhering strictly to our duty as ministers of CHRIST and stewards of the mysteries of GOD, as that duty is expressed in the short and authoritative language of Scripture; as it has been elucidated and enforced by the practice of the purest times, and as we are directed and guided by the formularies of our own Church, founded as that Church is on the Rock of Ages, on the faith which he who is our only spiritual Head revealed, and on the fellowship which his apostles instituted—first, as the ground and pillar of the truth revealed; and secondly, as the guide, through his grace, to that holiness without which no man shall see the LORD, which is necessary in all who have the name of CHRIST, but especially necessary and indispensable in all those to whom is committed the ministry of GOD's word and sacraments."

ST. PAUL'S COLLEGE.

To the Editor of the Churchman.

Rev. and Dear Sir,—As the communication which I ventured to make to the late Convention of the diocese gave rise, I understand, to considerable discussion; and as it will not appear on the pages of the journal in consequence of its having been withdrawn, I must beg the favor of your giving it an insertion in the Churchman. I am anxious that no misunderstanding of the tenor of the communication should go abroad. It was as follows:

To the Right Rev. Bishop Onderdonk.

Right Rev. and Dear Sir,—As on several occasions you have expressed to me the opinion, that the interests of the institution under my care would be promoted by its having some official connection with the Church, I submit to your consideration the following proposition, which, if you approve of it, you will have the goodness to lay before the Convention of your diocese.

I propose that the Convention shall authorize the creation of a fund, for *the education of the sons of clergymen of the Diocese of New York.*

The fund to be held by trustees appointed for the purpose by the Convention of the diocese.

The capital of the fund, or not more than twenty-four thousand dollars thereof, to be loaned to the proprietor of St Paul's College for a stipulated term of years.

The proprietor of the college, in consideration of every *two thousand dollars* thus loaned, to engage to educate a clergyman's son of the Diocese of New York; that is, afford him all the privileges of St. Paul's College, in the way of boarding, instruction, &c., for $140; for which a parent now pays three hundred dollars.

The security for the faithful performance of the contract on the part of the proprietor of the college, to be the farm and buildings of the same, at College Point.

The choice of the youth to be placed on the foundation, to be made by the trustees of the fund, or by the contributors, in the manner they may specify.

As a guarantee for the right education of youth thus placed by the Convention in St.

Paul's College, and for the proper use of the sanction which the Church thus gives to the institution, the Convention to appoint a board of visiters, of whom the bishop of the diocese shall be "*ex officio*" president, to whose visitation the college shall be subject during the continuance of the loan.

By the adoption of such a plan the Church might gain much, and could risk the loss of nothing, especially as the fund would be raised chiefly by the exertions of the proprietor of the college, and his friends in the undertaking.

The measure would probably lead to St. Paul's College becoming a diocesan institution, or to the founding, by the Church, of a school especially designed for the education of the sons of her ministers.

I forbear to enlarge upon the advantages both to the Church and the college of the plan, as they will suggest themselves, and I leave the whole to your disposal.

Very respectfully, yours.

W. A. MUHLENBERG.

Flushing, October 3, 1838.

The communication was referred to a committee who reported favorably to the object proposed in it. The report was adopted by the Convention, not, however, without decided opposition, in consequence of which both the report and the communication were withdrawn.

I did not anticipate any objection to the proposition, or it would not have been made. I thought its adoption almost a matter of course. The Convention were merely asked to appoint trustees to take charge of a fund for a confessedly worthy object, which I had contemplated raising by private effort, but for which it was desirable to have the sanction of the Church. In order that such sanction might not be attended with any hazard, arising out of the connection of the fund with an institution over which the Church had no control, it was proposed to subject the college to the inspection of visiters appointed by the Convention. This was all. The formal approbation of the college, contained in the report of the committee, I did not ask nor expect. As it passed, I believe, with but a single dissenting voice, (and that on the ground of a general principle) it was very flattering to the institution, and as such is gratefully acknowledged.

In one point of view it is desirable that the fund in question should in some way belong to the Church. It would then be a provision of the Church for her ministers, and increasing in the course of years, might be a large and valuable provision. A clergyman taking advantage of it would feel that he only availed himself of a benefit to which as a minister of the Church he was entitled. The fund in private hands would be more of a charity, and of course less consistent with the independence of the beneficiary.

The terms on which I expected the use of whatever might be contributed to the fund, I think were liberal, viz.—The education of a student for every two thousand dollars loaned. This at first sight may seem to be only the ordinary provision of scholarships, but it is more. Scholarships in colleges frequently provide for nothing more than the *literary* education of the incumbent, and at most for his boarding and lodging at the cheapest rates. In St. Paul's College, the provision would be a comfortable home in a Christian family, with all the accommodations, means of improvement, &c., enjoyed by the sons of parents who are able to pay the most liberally for their education. A scholarship in the Theological Seminary, for instance, and a place on such a foundation as the fund proposed, would have been very different things.

In conclusion, I will only add, that I was not unwilling to take the first step towards bringing the college into an official union with the Church, and of establishing it ultimately as a diocesan institution, for the property pledged for the loan would probably in the end have belonged to the Church; but as the advance has met with rather doubtful encouragement, I am contented to remain on my old ground.

Yours, very respectfully,

WM. AUGUSTUS MUHLENBERG.

St. Paul's College, near Flushing, N. Y.

P. S. From the report of the proceedings of the Convention by W., in the last Churchman, the inference will very naturally be drawn, that I applied to the Convention for some recognition, or approval of the college, which, from the above, it will be seen was not the case. No mention is made of the fund, which was the immediate subject of my communication to the Convention. The plan of connecting the fund with my institution in particular, which, I acknowledge was suggested for the sake, in part, of the pecuniary aid which it would afford, would not have prevented the extension of the same benefit, with the increase of the fund, to other institutions offering the same terms. Allow me to repeat, that I did not solicit the patronage of the Convention, but merely proposed a foundation for the benefit of clergymen's sons, which, from its connection with St. Paul's College, in the first instance, seemed to require that the latter should in some degree be under the control of the Convention. W. A. M.

THE CHURCH AND THE LITURGY.—A clerical friend has handed us the following testimonies of anti-Episcopalians to the Church of England, from Gathercole's address to the Darlington Conservative Association, pp. 11, 12.

THE LITURGY.

"The evangelical purity of its sentiments, the chastised fervor of its devotion, and the majestic simplicity of its language, have combinnd to place it in the very first rank of uninspired compositions."

Robert Hall.

"I assure you, Mr. G., this annual visit to the Church is to me a rich treat, and an occasion of unspeakable pleasure and gratification, because, in this opportunity of worshipping in one of our national sanctuaries, I am charmed and delighted beyond measure, with the reflection, that when pouring out my soul before GOD, in the appropriate and beautiful language of the Church of England, I am actually addressing my heavenly Father in precisely the same words which were used by the holy apostles and primitive disciples of CHRIST."

Mr. Thorp, an eminent Baptist of Bristol.

THE CHURCH.

"It cannot be denied, that the Church of England professes the life-giving doctrines of the Gospel; favors every great principle rescued from Rome by the reformers; and puts into the lips of the people a language of devotion, unrivalled in majesty, beauty, propriety, and comprehension." *Eclectic Review, Dec.* 1829. This review is the *leading* theological magazine of the English Dissenters.

"Its scriptural doctrines are the themes with which Luther, and Cranmer, and Calvin, and Knox assailed the papacy, and effected the Reformation. Its divines have covered its altars with works more precious than the purest gold of the ancient sanctuary of Israel. Its literature is the boast and glory of the civilized world. Its armory is filled with the weapons of ethereal temper, which its hosts have wielded; and with the spoils they have won in the conflict with infidelity, popery, and heresy; and its martyrology is emblazoned with names dear and sacred to every Protestant."—*Mr. James of Birmingham,* author of several popular works, and known as a very strong dissenter.

ERRATUM.—In Canon 6 of the General Convention, section 4, as published in our last, erase the words, "*A majority of the clerical members of,*" so that it will read, "*The consent of the Standing Committee.*" The mistake was in the copy sent to our office.

☞ **LATE SERMONS.**—We are indebted to the Rev. Mr. Morgan, of Connecticut, who is at present in England, for several sermons lately preached in that country on occasions of interest. Among them was the Coronation Sermon, by the bishop of London, which was lately inserted entire in our paper. On our last page will be found an extract from another sermon, preached about the same time, by the same Right Rev. prelate, on the duty of intercession for all in authority. But that which we think will be chiefly valued, is one on THE CHURCH by the Rev. Walter Farquhar Hook. We shall take the earliest convenient occasion to insert this discourse entire, in the belief that the force and fearlessness with which it advocates the claims of the Church, in her freedom from civil connections, will meet the approbation of American Churchmen, and help to give currency to correct views of the identity of the Church catholic, and of the true nature of dissent.

COMPARATIVE STATE OF THE CHURCH.—"Why is the congregation of this church, and why are the congregations of several other Episcopal churches in our country not larger than they were before the Revolutionary war?" This question, which is put by Mr. Croes, in the historical sketch on our first page, in connection with the remarkable facts which he there mentions, will suggest some profitable reflections to the thoughtful reader. The recollection of the extent to which the Church once sustained in fact the character which still belongs to her in theory, of being the mother of us all, may well inspire additional zeal into the minds of her ministers, and induce them to take higher ground in the assertion and vindication of her claims. In proportion as the members of the Church follow after peace and unity, in the path of truth and duty, will they illustrate her excellencies and reclaim the wandering sheep of CHRIST to his spiritual fold.

TOWNSEND'S BIBLE.—The experiment of reading the Bible in Townsend's arrangement will convince any person that makes use of it, of its great advantage. By this means the events of the sacred history take their place in the memory in the order in which they happened, and thus the reader gains naturally and without trouble a result which frequent and laborious references to commentators often fail to confer. The arrangement of the matter in paragraphs by the American editor is also a valuable help. Taken as a whole, we doubt whether any edition of the sacred Scriptures is so satisfactory for the purposes of private reading as Townsend's Bible. We speak in reference to the arrangement and not to the notes. Townsend's notes are good, but others of copious and of a more practical kind are required; and nowhere is this want better supplied than in the Bible of Mant & Doyle, which was edited by Bishop Hobart, copies of which can now be procured at reduced prices.

PANORAMA OF JERUSALEM.—After all the merited eulogiums which this painting has received, we do not suppose its celebrity can be increased by any praise which we can bestow upon it. We cannot refrain, however, from adding our own testimony to that of others in its favor, and of expressing the wish that the opportunity now afforded to visit it may be generally embraced. The seriously-disposed mind, in particular, cannot fail to reap from it advantage and enjoyment.

☞ Bishop Ives is expected to preach in Christ Church, Anthony street, to-morrow morning.

CALL OF THE PRIMARY CONVENTION OF THE NEW DIOCESE.

Whereas the necessary preliminary measures have been taken by the Convention of the Diocese of New York, and by the General Convention of the Protestant Episcopal Church in the United States of America, for the formation, on the first day of November next, of a new diocese within the bounds of the said Diocese of New York, the said new diocese to comprise all that part of the State of New York which lies west of the present eastern boundary lines of the counties of Broome, Chenango, Madison, Oneida, and Lewis, and the north easterly line of the county of Jefferson; and whereas it is made my duty by a canon of the General Convention to call the Primary Convention of the said new diocese, and fix the time and place of holding the same; therefore, notice is hereby given, that the Primary Convention of the new diocese to be formed within the limits of the Diocese of New York, will be held on Thursday, the first day of November next, being the Festival of All Saints, in Trinity Church, in the village of Geneva, and county of Ontario, at half-past ten o'clock in the morning.

BENJAMIN T. ONDERDONK,

Bishop of the Diocese of New York.

New York, Sept. 19, 1838.

CONSTITUTION OF THE YOUNG MEN'S MISSIONARY SOCIETY OF ST. LUKE'S CHURCH, NEW YORK.

PREAMBLE.

At a meeting of the young men of St. Luke's Church, held in the vestry-room on Monday evening, March 5, 1838, it was unanimously resolved that it was expedient to form from the congregation of St. Luke's Church, a "Young Men's Foreign Missionary Society." In accordance with such views a constitution and by-laws were, at a subsequent meeting, in a spirited manner adopted. At the suggestion of the rector, however, and upon more mature deliberation, it was deemed advisable to change the name, and to extend the plan of the society, so as to make it comprehend the DOMESTIC as well as the FOREIGN department of missions. This change was made in a spirit of concession to the views of such members of the congregation as were known to cherish a peculiar attachment to home missions. It was believed also to be more in accordance with the ground taken by the Church at the last General Convention, that the "*world* was the field," the field to be cultivated by all her children, without controversy, and without contention, according to their abilities and opportunities.

Thus influenced, the young men of St. Luke's Church, now submit to the congregation generally, the following plan of their society, inviting the co-operation of all who may be disposed to aid them in *extending a knowledge of the name, the character, and work of the* LORD JESUS CHRIST.

CONSTITUTION.

Article 1. This society shall be called the "Young Men's Missionary Society of St. Luke's Church, New York."

Article 2. It shall be the object of this society to advance by every proper effort, the cause of Christian missions.

Article 3. Every person contributing annually to this society, shall be a member thereof.

Article 4. Any individual contributing the sum of ten dollars, at one time, shall be a life member of this society, or by the payment at one time of twenty-five dollars, a patron.

Article 5. Ladies, by the annual contribution of any sum, may become subscribers to this society; or by the annual payment of one dollar honorary members, or by the payment at one time of twenty-five dollars, patronesses.

Article 6. The officers of this society shall be—in addition to the president, who shall be always the rector of St. Luke's Church—three vice-presidents, a treasurer, a corresponding and a recording secretary, who, together with six other members, shall constitute an executive committee to be elected annually by nomination, and to have power to fill any vacancies that may occur in their body.

Article 7. There shall be an annual meeting of this society on the second Tuesday in the month of February, unless some other day in the same month be previously named by the rector, when a report of its proceedings during the past year shall be presented, and an election of officers for the ensuing year take place.

Article 8. Quarterly or monthly meetings of this society may also be held at the call of the president, or in his absence of one of the vice-presidents.

Article 9. At all meetings of this society, ten members, including the president or one of the vice-presidents, shall constitute a quorum for the transaction of business.

Article 10. The Executive Committee of this society shall meet on the first Monday evening after their election, and hold stated quarterly, and such other meetings as they by their own by-laws may direct.

Article 11. All monies collected by this society shall be paid in to the treasurer, to be by him paid over, after deducting all necessary contingent expenses, to such branch or branches of the General Missionary Society of the Protestant Episcopal Church, as may be directed by the Executive Committee; provided always, that no sums specially appropriated be thereby diverted from their designated object.

Article 12. No alteration in this constitution shall be made, except at a regularly convened meeting of this society, and with the approbation of the rector of St. Luke's Church.

BY-LAWS OF THE EXECUTIVE COMMITTEE.

Article 1. The president, or in his absence, one of the vice-presidents, shall preside at all meetings of this committee.

Article 2. Every regular meeting of this committee shall be opened with prayer.

Article 3. There shall be stated meetings of this committee on the first Monday evening of each month; five members, including the president or one of the vice-presidents, shall be a quorum for the transaction of business.

Article 4. All resolutions presented for adoption by this committee shall be in writing.

Article 5. Except on special motions to the contrary, all committees shall be appointed by the chairman of the meeting.

Article 6. It shall be the duty of the recording secretary of this committee to keep a record of its proceedings, and give notice in writing of all meetings.

Article 7. The corresponding secretary shall conduct the correspondence of the committee, shall keep on file all letters received, and preserve in a book copies of all letters written, and make a report of his acts at each meeting.

Article 8. The treasurer shall receive all monies, keep accurate accounts of the same, and make payments upon resolutions of this committee, or of bills for contingent expenses when approved by the president or of one the vice-presidents, and shall report his proceedings and the state of the funds at each regular meeting.

Article 9. Order of proceedings—prayer, reading and approval of minutes of the last meeting, communications from—1st, president or vice-presidents, 2d, treasurer, 3d, secretaries, reports of committees, vacancies to be filled, miscellaneous business.

Article 10. The president of this society shall be ex-officio chairman of all standing committees.

SUMMARY.

Convention.—The Convention of the Eastern Diocese held its annual meeting at Grace Church, Boston, on Wednesday, the 26th of September. Morning prayer was read by Rev. Mr. Patterson, and a sermon was preached by the Rt. Rev. Bishop Smith, of Kentucky. The communion was administered by the Rt. Rev. Bishop Griswold, assisted by Bishop Smith.

The usual business of the Convention was transacted, and the customary appointments were filled.

In the afternoon the Convention assembled to hear the address of the bishop. Notwithstanding his advanced age, his peculiarly trying sicknesses during the past year, the zeal and indefatigable perseverance of our venerable diocesan do not seem to have flagged, and perhaps in no year of his episcopate has he been more constantly occupied.

The bishop reports that 13 have been ordained by his hands during the past year,—5 having been admitted to the order of deacons, and 8 to the order of the priesthood. The number of candidates for holy orders in the Eastern Diocese is 9. In the State of Massachusetts, 416 have received the rite of confirmation; in Rhode Island, 135; in Maine, 66; and in New Hampshire, 36: making in all 653.

The state of the episcopal fund gave occasion for considerable remark, and elicited some feeling. The Convention is pledged for $1000 annually, towards the support of the bishop: it seems that but a very trifling part of this sum has been paid into the treasury during the past year, most of our churches having neglected to make any collections for this fund.—We do not think it necessary to enlarge upon this point, as the attention of our churches will now be called more directly to the subject.

The Convention adjourned at 6 o'clock, P. M., to meet at St. Mary's Church, Newton, Lowel Falls, in September next. Divine service was held in the evening at Grace Church. Prayers were read by the Rev. Mr. Clapp, of Gardiner, and a sermon was preached by the Rev. Mr. French, of Portland.

Christian Witness.

The Rev. Walter E. Franklin has resigned the charge of St. John's Church, York, Pa., and accepted an invitation to Grace Church, Honesdale, in this diocese. *Ibid.*

The Rev. Wm. Hommann has taken letters dismissory from this diocese to the missionary Episcopal jurisdiction of Bishop Kemper. *Ibid.*

The Annual Commencement of Columbia College was held on Tuesday, October 2, 1838, at Trinity Church. The exercises of the day were opened with prayer by the president.

The orations were then delivered in the order set down in the programme, and, as we learn from an intelligent auditor, they were, for the most part, both well conceived and well spoken.

The degree of *Bachelor of Arts* was then conferred on the following students of the late Senior Class, viz.—Mancer M. Backus, George Templeton Strong, John Mason Knox, Edward Anthony, Jeremiah Larocque, Henry Hall Ward, Isaac V. Fowler, Francis Marion Ward, Alfred Mersan Loutrel, Charles Spear, William R. Travers, Frederick Anthon, T. Colden Cooper, Richard Henry Douglass, Philip Hone, jun., Benjamin Tredwell Kissam, William B. Moffat, and Benjamin Romaine, jun.; and upon John Hone and William Edward Snowden, of the same class, absent by permission.

The degree of *Master of Arts* was then conferred on the following gentlemen, Alumni of the College, viz.—the Rev. William Augustus Curtis, A. B.; Evert A. Duyckinck, A. B.; Charles Hall, A. B.; William Mulligan, A. B.; Russell Trevett, A. B.; Jedediah B. Auld, A. B.; William H. Wilson, A. B.; Charles H. Lyon, A. B.; Henry Heyward, A. B.; Orlando Harriman, jun., and James W. Beekman.

The honorary degree of A. M. was then conferred on Walter Chisholm, principal teacher in the branch grammar school of the College; and the honorary degree of D. D., upon the Rev. Hugh Smith, rector of St. Peter's Church in this city; the Rev. James Romeyn, pastor of the Reformed Dutch Church in Catskill; the Rev. Isaac Boyle, a presbyter of the Episcopal Church in Massachusetts; and upon the Rev. Leonidas Polk, missionary bishop elect for Arkansas.

The valedictory address, with an oration—"On the connection between moral and intellectual excellence"—was then delivered by Isaac V. Fowler, and the exercises of the day were concluded with prayer.

New York American.

From the British Magazine.

The late Rev. W. Richardson, fifty-three years Vicar of St. John's, Chester, has left £2000 to the Society for Promoting Christian Knowledge; £2000 to the Society for the Propagation of the Gospel in Foreign Parts; and £2000 to the Incorporated Society for promoting the enlargement, building, and repairing of churches and chapels. He has also bequeathed £600 for the erection of an organ in the church belonging to the parish over which he had been for so long a period the worthy vicar.

Chester Courant.

A very numerous meeting took place on the 7th of August, at the Royal Hotel Assembly Rooms, Weymouth, for the purpose of raising a subscription for building additional churches and supporting clergymen in Upper Canada. The Rev. W. Bettridge, B. D., rector of Woodstock, Upper Canada, and one of the deputation from the late Bishop of Quebec, the Bishop of Montreal, and the archdeacons and clergy of the province, attended, and made a lengthened and detailed statement of the past and present condition of the Church in Upper Canada, and of its urgent wants and necessities. Handsome collections were made, and petitions to the legislature were numerously signed.

Dorset Chronicle.

The University of Durham has presented Wordsworth, the poet, with the honorary degree of D. C. L. This is the first instance, and an illustrious one, in which that university has paid such a compliment.

Durham Advertiser.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Nineteenth Sunday after Trinity, October 21, Whitehall, consecration A. M., confirmation P. M. Thursday, 25, Sherburne, *Chenango county*, ordination A. M., confirmation P. M.

Twentieth Sunday after Trinity, and Festival of St. Simon and St. Jude the Apostles, October 28, Owego, *Tioga county*, ordination A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there are any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be endered with pleasure.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.—Advent Sunday, December 2, Christ Church, *Brooklyn.*

Third Sunday in Advent, December 16, Church of the Annunciation, *New York.*

Sunday after Christmas, December 30, Trinity Church.

First Sunday after the Epiphany, January 13, St. Paul's Chapel.

Septuagesima Sunday, January 27, St. John's Chapel.

Quinquagesima Sunday, February 10, St. Mark's Church.

Second Sunday in Lent and Festival of St. Matthias the Apostle, February 24, St. John's Church, *Brooklyn.*

Fourth Sunday in Lent, March 10, Christ Church, *New York.*

Sunday next before Easter, March 24, French Church Du St. Esprit.

First Sunday after Easter, April 7, St. Stephen's Church.

Third Sunday after Easter, April 21, Grace Church.

Fourth Sunday after Easter, April 28, St. Paul's Church, *Brooklyn.*

Episcopal Acts by the Bishop of this Diocese.—City of New York.—Eighteenth Sunday after Trinity, Oct. 14, instituted the Rev. Lewis P. W. Balch, rector of St. Bartholomew's Church. Morning prayer was read by the Rev. Thomas Lyell, D. D., rector of Christ Church, assisted by the Rev James Milnor, D. D., rector of St. George's Church, who read the lessons. The keys of the church were presented to the new incumbent, in the name and behalf of the vestry, by the Hon. Samuel Jones, senior warden; and the sermon preached by the bishop. The Right Rev. Levi S. Ives, D. D., LL. D., Bishop of the Diocese of North Carolina, was present and assisted in the institution service.

MARRIED,

On Wednesday evening, October 10, at St. George's Chapel, by Rev. Dr. Milnor, Mr. John Hall, to Miss Anna Humbert, daughter of Dr. Jonas Humbert, jun., all of this city.

CALENDAR.

OCTOBER.

21. 19th Sunday after Trinity.
28. 20th Sunday after Trinity and St. Simon and St. Jude.

NOVEMBER.

1. All Saints and Thanksgiving, unless another Thanksgiving Day be appointed by the civil authority.
4. 21st Sunday after Trinity.
11. 22d Sunday after Trinity.
18. 23d Sunday after Trinity.
25. 24th Sunday after Trinity.

[The collect, epistle, and Gospel for the 25th Sunday are this day to be used.]

30. St. Andrew.

NOTICES.

STANDING COMMITTEE OF THE NEW YORK PROTESTANT EPISCOPAL PRESS.

H. Cotheal, Treasurer and Agent,	Charles N. S. Rowland,
	George C. Morgan,
Lewis Curtis,	Cornelius Oakley,
W. H. Hobart, M. D.,	Henry McFarlan, Sec'y.

Bibles, Prayer-books, Devotional and Miscellaneous Works published and for sale by the Press, 142 Fulton st.

October 20, 1838.

A CARD.—The subscriber begs leave to tender his grateful acknowledgments to the benevolent individuals in the cities of New York and Brooklyn for their timely aid in the relief of his embarrassed church, by contributing the handsome sum of $390, (part in June last, the remainder the present month,) and for the great kindness with which he was treated during his visits among them. In return he would offer his devout prayers to the great Head of the Church for their welfare and prosperity in this world, and for their final salvation and happiness in the world to come.

NATHAN B. BURGESS, Missionary.

Zion Church, Rome, Oneida Co. N. Y.

New York, October 18, 1838.

A meeting of the Board of Managers of the New York Bible and Common Prayer-book Society, will be held at the Sunday school-room of St John's Chapel, on Tuesday evening next, the 23d inst. W. H. TOWNSEND, *Sec.*

October 20, 1838.

Ladies attached to the Sewing Society of the Eighth Avenue Sunday School, being in want of materials with which to make articles of clothing for the poor by whom they are surrounded, and who might be drawn under the influence of Sunday school instruction, but the want of comfortable apparel is the only obstacle—once more appeal to the charitable feeling of Churchmen for aid. Any articles of clothing or materials, would be most thankfully received at the Protestant Episcopal Press, No. 142 Fulton street; Swords, Stanford & Co, No 152 Broadway; Sunday School Union, 28 Ann street; or with Alonzo R Cushman, Secretary, 188 Pearl street, or Ninth Avenue, between Twentieth and Twenty-first streets.

October 6, 1838. 2m

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of October 3, has received the following contributions, viz.

By the hands of the Rev P S Chauncey, rector, contribution from Christ church, Rye, Westchester county, N Y, for domestic missions, $36 50. From a gentleman of Zion church, Newport, R I, by the hands of Mr Randolph, for domestic missions, $5. By the same hands, from a lady of the same church, for domestic missions, $3. From Cyrus Curtiss, Esq, of Hudson, N Y, for Bishop Kemper's mission, $25. By the hands of the Rev L T Bennett, New Haven, Conn, at the request of Mrs Jane C Bennett, in her final sickness, $25. From monthly offerings of Trinity parish, Lansingburg, N Y, by the hands of the rector, for domestic missions, $15. By the hands of Stephen Warren, Esq, from Mrs Mary Warren, of Troy, N Y, for missions in the western states, $100. By the hands of W H Kinckle, received from the missionary society of the Theological Seminary of Virginia, $37, equally divided between the two committees, $18 50. From monthly collections, since the first of May last, in Trinity church, Plattsburg, N Y, for general missions, per James Bailey, $7. By the hands of Rev O P Holcomb, communion collections in Trinity church, Windham, Greene county, N Y, for domestic missions, $2 75. From Calvary church, Cairo, Greene county, N Y, $1. From the Association of St George's church, N Y, for the Promotion of Christianity, for general purposes, $500. From the Young Men's Auxiliary Education and Missionary Society, for six months salary of a missionary to Tennessee, by G T Fox, Esq, treasurer, $125. From the same society, and by the same hands, for six months salary of a missionary to the Oneida Indians, $125. From the same society, and by the same hands for six months salary of a missionary to Missouri and Indiana, $125. From St Peter's church, Albany, N Y, $100. From Christ church, Manlius, N Y, $5. Offerings of St George's church, Hempstead, L I, for the far west, $4. From the ladies circle of Industry, Bellows Falls, Vermont, $30. By the hands of Bishop Doane, received from Miss Mary J Smith, Ross Hall, near New Brunswick, N J, for domestic missions, $24. From Mrs Sherred, for domestic missions, $5. Collection in St Thomas church, N Y, at the missionary meeting, on Sunday evening, October 7, 1838, in part, $348 12. From the Female Sewing Society of St James's church, Newtown, L I, the second payment for the past year, for domestic missions, per Rev G A Shelton, $13. By the same hands, from the Sunday school of the same church, for domestic missions, $3 50. By the hands of the Rev L B Hull, rector, part of a collection made for missionary purposes in the parish of St James's church, Derby, Conn, at a meeting of the New Haven County Clerical Association, $10. Total receipts, $1636 37.

The foregoing was prepared, and sent for insertion in the Churchman of last week, since then the following further contributions have been received.

From a lady of Ascension church, N Y, per Rev Dr Eastburn, $10. From a little boy of Calvary church, Homer, N Y, for Indian missions, 19 cents. A donation from a gentleman of Connecticut, for domestic missions, $2. By the hands of the Rev A H Lamon, missionary at Evansville, Indiana, received from St Paul's church in that place, for domestic missions, $12 50. From a clergyman, $10. From Mrs Richard Ray, for domestic missions, $200. From Miss R, of St John's church, Fort Hamilton, N Y, part of systematic offerings, $3. By the hands of the Rev B I Haight, received from a lady of All Saints church, for missions in the far west, $5. From the Female Missionary Society, of Grace church, Jamaica, L I, $100. From a lady of St John's church, Williamsboro', N C, $3. Remitted by W H Hubbard, Esq, receiving agent at Richmond, Va, received by the hands of the Rev Z Mead, from members of the Episcopal church, Amelia county, Va, $7. From the Rev C Mann, being the weekly offerings of a communicant of Abington church, Gloucester, Va, $1 50. From Tillotson parish, Buckingham co, Va, for general missionary purposes, one half of $19 50, $9 75. By the hands of Benjamin L Meade, Raleigh parish, Amelia county, July quarter, one half of $8 50, $4 25. Received from Rev Thomas E Lock, for Mr R M Atkinson, annual subscription, for domestic missions, $5. Received from a friend to the missionary cause, in King William county, Va, for domestic missions, $5. From the Rev George Woodbridge, received from two ladies of Grace church, Caroline county, one half of $5, $2 50. From Miss Mary Campbell, of Detroit, Michigan, for domestic missions, $5. From the Rev Charles P Elliott, rector of St Mark's, Clarendon, S C, $50, a surplus redemption of his pledge on behalf of his parish for 1838, the same to be equally divided between the two committees, $25. By the same hands, on account of his individual pledge to the missionary cause, $9. By the hands of the Rev Mr Hart, from the quarterly contribution of St Andrew's church, Harlem, N Y, for domestic missions, $5. Total receipts, $424 69.

October 17, 1838. JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further toacknowledge

Remitted by W H Hubbard, Esq, receiving agent at Richmond, Virginia, from St James parish, Goochland, Va, for Africa, per Rev James A Doughan, $5; per Rev Z Meade, from E J Lee, jun, Jefferson county, Va, $2; from Rev C Mann, it being the weekly offering of a communicant of Abington church, Gloucester, $1 50; thank offering from Springfield, Illinois, $5; do, for Cape Palmas, $5; one half of $19 50, from Tillotson parish, Buckingham, for general missionary purposes, $9 75; per Rev Benjamin L Meade, from Protestant Episcopal Missionary Society, Raleigh parish, Amelia county, July quarter, one half of $8 50—$4 25; per Rev Thomas E Locke, from Mr R M Atkinson, annual subscription, $5; from Mr R Warwick, for China, $10, Africa, $10—$20; from a few ladies of the congregation of the Monumental church, Richmond, for Greece, $12; from a friend to the missionary cause in King William county, Virginia, $5; per Rev George Woodbridge, from two ladies of Grace church, Caroline county, for general purposes, one half of $5, $2 50—$77 00, less exchange, postage, $1 11—$75 89. Remitted by Benjamin Howard, Esq, receiving agent at Boston, from Rev Samuel McBurney, collected at monthly missionary meeting in the free Episcopal church, Boston, $4; from St Ann's church, Lowell, $13; from Christ church, Andover, monthly missionary lecture, for Africa, $9 43; from Christ church, Gardiner, by Mr H Stevens, treasurer, $22 17—48 60. Total, $124 43.

CHARLES J. ALDIS, Treasurer,

October 16, 1838. Bank of America.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer acknowledges the receipt from Rev W E Wyatt, D D, in a certificate of deposite in the Union Bank of Maryland, by Mrs Mary E Merritt "use of the Kemp Scholarship of Maryland," $400; and of the following sums towards defraying the current expenses of the institution, viz. from St Peter's church, Philadelphia, per Mr F G Smith, treasurer, $160; St Peter's church, Plymouth, Conn, per Mr E Tallmadge, the amount of the annual pledge of that church, $10. St George's church, Hempstead, N Y, per Rev W M Carmichael, a collection in that church, $11 25; Calvary church, Cairo, N Y, a collection in that church, $1; St Paul's church, Oxford, N Y, per Rev Leverett Bush, a collection in that church, $6 50; St John's church, Kingston, N Y, per Rev John Dowdney, jun, a collection in that church, $4 50; St Peter's church, Bainbridge, N Y, per Rev W E Eigenbrodt, a collection in that church, $5; Trinity church, Geneva, N Y, per Rev P P Irving, a collection in that church, $10; Trinity church, Rensselaerville, N Y, per Rev Samuel Fuller, a collection in that church, $4 50; St John's church, Monticello, N Y, per Rev Edward K Fowler, a collection in that church, $2; Rev John Marshall Guion, of Meriden, Conn, a donation, $10; Christ church, Hudson, N Y, per Rev Isaac Pardee, a collection in that church, $20; "A friend," in Philadelphia, per Rev H Anthon, D D, $5; Immanuel church, New Castle, Delaware, per Mr H J Terry, from "the offerings" of that church, $10; St Luke's church, N Y, per Mr C N S Rowland, a collection in that church, on the 14th inst, $102 49; and a due bill for one dollar.

October 18, 1838.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber as Treasurer of the above institution gratefully acknowledges the receipt of the following sums, by the hands of the special agent.

Collection in St Paul's church, Albany, $32 50. Contributions from St Peter's church, $25. From the Christian Benevolence Society of Christ church, Manlius, $3. From the contributions of Trinity church, Seneca Falls, $2. Total, $62 50. JOHN W. MITCHELL,

Treas. of Gen. Prot. Epis. S. S. Union.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following contributions.

From Trinity Church, Geneva, by Rev P P Irving, $10; from Christ church, Gilbertsville, Otsego co, by Rev John Hughes, $2; from St. Paul's church, Oxford, Chenango co, by Rev L Bush, $6 41; from St Peter's church, Albany, by Rev Horatio Potter, D. D, $20; Rev James A Bolles, $5; from St Peter's church, Bainbridge, Chenango co, by the Rev W E Eigenbrodt, $10: annual dues, $7; from Miss Margaret Turner, annual, $1; from Trinity Church, New Rochelle, by Rev Lawson Carter, $5; from Trinity church, Lansingburgh, by Rev P L Whipple, $3; from Trinity church, Rensselaerville, by Rev Samuel Fuller, $2. Total, $71 41.

Contributions, donations, and annual dues, will be thankfully received at 77 Maiden-lane, by

THOMAS BROWNING, Treasurer,

Or at the Depository, 28 Ann street, by

THOMAS C. BUTLER, agent.

UNION DEPOSITORY.

28 ANN-STREET

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending October 11, from the following persons, viz.

T Latimer, Philadelphia; Miss C Taylor, Plattsburg, with remit.

Packages forwarded by the Episc. S. S. Union, during the week ending October 11.

Weeks, Jordan & Co, Boston, 1 pkge sent to Wiley & Putnam; Rev G A Shelton, Newtown, L I, per stage; Rev R B Croes, Freehold, N J, per steamer Monmouth; Rev Dr W C Mead, Norwalk, Conn, sent to No 3 Oliver street; Rev G B Andrews, Fishkill, N Y, per towboat Lexington; J Gilbert, Esq, U S Hotel, Newburg, for Rev T Mallaby, Goshen, per steamer Washington; Rev R Cox, Troy, N Y, per Troy towboat, Catlin's Line; Right Rev J Kemper, D D, St Louis, Miss, care of John D Davis, & Co, Pittsburg, Pa, 1 pkge per Leech's Line Philadelphia packets.

A CLERGYMAN of the Protestant Episcopal Church, without children, residing in one of the most beautiful villages in New England, is desirous of hearing of a young, or middle-aged lady, of pious habits and respectable intellectual attainments, able to clothe herself, and for her board, willing to make herself useful to his wife, in sewing, reading, and the lighter work of a family.

No more duty would be required than sufficient to counterbalance his family expenses, by such an addition to his household. A person of amiable temper and agreeable manners, desirous of intellectual improvement, and anxious to make herself useful by her religious influence, may probably find an advantageous situation by this advertisement. The daughter of a clergyman would be preferred. Apply at this office.

CHURCH BIBLES.—Splendid folio Bibles, expressly for the desk, published at the Clarendon Press, Oxford, just received, and for sale by

SHERMAN & TREVETT,

aug18 142 Fulton street, New York.

THE ETON LATIN GRAMMAR.—The Eton Latin Grammar; or an introduction to the Latin Tongue, with explanatory notes collected from various Grammarians, for the use of schools; by William Mavor, LL D. Fifteenth edition; with the accents and quantity by Dr. Carey; in tenui labor. Just received from England and for sale by Sherman & Trevett,

aug25 Gregory Building, 142 Fulton st.

EDUCATION.—A gentleman, now Master of Arts, and recently a scholar of Trinity College, Dublin, is desirous of obtaining a situation either as private tutor, or teacher in a respectable school. He has had long experience in teaching, and can furnish the most satisfactory testimonials as to character and scholarship. He is now about to become a candidate for holy orders in the Episcopal Church. Address, *Rev. John W. Brown,* 15 Leroy Place, New York, or at Hallett's Cove, L. I. sep17 3t

CLASSICAL AND COMMERCIAL ACADEMY, FLATBUSH, L. I.—At this establishment, which is conducted by the Rev James Coghlan, A B, Queen's College, Cambridge, (England,) and rector of St. Paul's Church, Flatbush, young gentlemen are prepared for College, and qualified for the merchant's office, &c., at a moderate charge. The beauty and salubrity of the village of Flatbush, and its vicinity to the city of New York, (it being only half an hour's ride from Fulton street ferry) render this one of the most desirable situations for an Academy that can be found in the United States.

Cards of Terms and References may be had at the Academy, Flatbush, or at the Protestant Episcopal Press, 142 Fulton street, New York. 6t.

EDUCATION.—A Master of Arts who is also a candidate for Holy Orders, and lately scholar of Trinity College, Dublin, wishes a situation in a respectable religious family, whom he would instruct in English, French, and the Classics. He would prefer being a visiting tutor rather than resident. Reference is kindly allowed to Bishop Onderdonk, and several clergymen of the Protestant Episcopal Church. Address J. M., 62 Rivington street.

P. S. Advertiser would have no objection to take charge of a school, where liberal encouragement would be given.

PETER PARLEY'S METHOD OF TELLING ABOUT THE GEOGRAPHY OF THE BIBLE. This valuable little work has been lately adopted by the "Union," and is recommended to our Sunday Schools, as a valuable book of instruction. For sale at 142 Fulton st.

s p8. SHERMAN & TREVETT.

THE UNIVERSITY GRAMMAR SCHOOL will be opened on Monday, the third of September. The number in the Classical and Mathematical department will be limited to one hundred, in a regular four years course of study. C. MASON, *Rector.*

Sep1. 2tt.

EPISCOPAL COLLEGIATE SEMINARY, 76 Varick street, N Y., Rev. William Morris, rector. This institution will open on the first day of October next. The course of instruction will comprise all the branches of the most complete classical and English education, and will extend to youth every facility for becoming thoroughly qualified for collegiate or commercial pursuits. The rector will be happy to give any further information relative to the Seminary at his residence, 186 Canal street, until the first of October, and afterwards at 76 Varick street.

sep15 tf.

NEW BOOKS.

MELVILLE'S SERMONS.—*Sermons* by Henry Melville, B. D., minister of Camden Chapel, Camberwell, and late Fellow and Tutor of St. Peter's College, Cambridge. Comprising all the Discourses, published by the consent of the Author. Edited by the Rt. Rev. C. P. M'Ilvaine D. D.

Fireside Education.—By the Author of Peter Parley's Tales.

Home Education.—By the Author of "Natural History of Enthusiasm," "Physical Theory of Another Life," &c. &c. Just published and for sale by

sep15 SHERMAN & TREVETT, 142 Fulton street.

Keble's Christian Year.—A few Copies of this popular book, the last of the edition, for sale by the above.

PETER PARLEY'S BIBLE GEOGRAPHY.—Peter Parley's Method of Telling about the Geography of the Bible, with numerous maps and engravings. This excellent little work has been adopted by the "Union" and gives promise of great utility, both as a book of general reading and of instruction in our Sunday schools. For sale at the UNION DEPOSITORY, 28 Ann st.

sep15 tf

A YOUNG LADY is desirous to obtain a situation as teacher in an Episcopal school. She understands the forms of the Church, and can give undoubted testimonials of her qualifications in every respect appertaining to her competency as teacher in the English branches.

Address Miss ESTLE, 567 Broadway, at the Book store of T G Crowen. jy7

ORGANS.—Henry Erben, No. 94 Centre street, facing Canal street, has constantly on hand, finished and for sale, an assortment of Organs, suitable for large and small churches, likewise Cabinet Organs, calculated for parlors or drawing-rooms. jy21 tf

NEW BIBLE QUESTIONS.—Just published by the General Protestant Episcopal Sunday School Union, and for sale at the Depository, 28 Ann street.

Questions on the Gospel according to St. Matthew. Prepared for the General Prot. Epis. S. S. Union, and revised by the Executive Committee. Part I.

Questions on the Acts of the Apostles. Prepared for the General Prot. Epis. S. S. Union, and revised by the Executive Committee. Part I.

Each of the above works will be furnished at $11 per hundred, with the usual discount to Sunday Schools.

At the Union Depository, 28 Ann st.

EPISCOPAL INSTITUTE—Troy—for the Education of Young Gentlemen.

OFFICERS.

Rev. W. F Walker, A. M., Principal and Proprietor—Moral and Intellectual Philosophy and Evidences of Christianity.

Rev. A. T. Twing, A. M., Superintendent—Book-keeping, Geography, and Penmanship.

Rev. Alva Bennett, A. M.—Latin and Greek Languages and Literature, Spanish and Italian.

John Philip Edwards—French Language and Literature.

Erastus Rowley, A. M.—Mathematics, Natural Philosophy and Rhetoric.

Amos Eaton, A. M.—Chemistry and Civil Engineering.

William T. Seymour, A. B.—Arithmetic, History and English Grammar.

J. C. Andrews—Music.

TERMS.

Board and tuition and all requisites, (payable half yearly in advance,) $230 per annum.

The course of instruction embraces all the ordinary English branches necessary to business and commercial pursuits; additional facilities for instruction in the higher departments of learning, with reference to College requirements, the Professions and Civil Engineering;—also, in Vocal Music, Drawing, and the modern languages.

TIME.—The academic year embraces forty-six weeks, in two terms of twenty-three weeks each—the first term commencing the first Tuesday in May, the second the first Tuesday in November. No deduction made for absence.

VACATIONS.

There are two vacations in each year—one of four weeks, at the close of the first term, and one of two weeks, at the close of the second.

EXAMINATIONS.

An examination is held every Friday of the divisions under the several instructors, in rotation—and a general examination of all the divisions at the close of each term. These examinations are open to the friends and patrons of the institution.

NEXT TERM.—The second term of the second year will commence on Thursday, (instead of Tuesday, this year,) November first.

Directions.—Persons desirous of placing pupils in the Institute, or of obtaining further information relative to it, may address the Principal, either personally or through the Post Office, or J. W. Mitchell, Esq., 63½ Cedar street, New York. Circulars may be obtained on application to either of the above, also at the bookstore of Swords, Stanford & Co. 152 Broadway, New York. sep29tf

A CARD.—A little girl aged 7 years, of good disposition and manners, is an orphan. It is desired to place her in a pious respectable family, where she would be well used, and where her services would be equivalent to such an education and occupation as would enable her when grown up to earn a respectable living. A family wishing to take such a child, may apply to her sister, Miss S., at 18 Watts street, or at 638 Broadway.

sept8 3t

POETRY.

For the Churchman.

Mr. Editor, —The accompanying stanzas were suggested by the interesting obituary of the Rev. Mr. Henderson's children, noticed in your paper of the 29th ult. The tribute of sympathy may not prove unwelcome, though from the stranger's bosom, and if they should meet with your approbation, you will, by inserting them, confer a favor on the writer.

"It must be sweet, in *childhood* to give back
The spirit to its Maker."

Mysterious is the Power,
Who rules our destinies! we oft behold
The flower
Of virtue, just beginning to unfold,
Broken upon the stem;
Its blushing petals, rent by sorrow's breath,
Its blooming form surrender'd unto death;
While sin's empoisoning weeds luxuriant grow,
Disseminating ill: why is it so?
Wherefore to *them*
Is life prolong'd, and unassuming worth
So oft untimely summon'd from the earth,—
We may not ask: enough for us to know
God wills it so.

Bless'd infants! As our eyes
Read o'er the record of your brief career,
Surprise
And pleasure waken with the starting tear.
Ye were in very deed
"Buds of the fairest promise," seeming born
To bless the world, yet from its bosom torn.
Ere childhood's bursting calyx half display'd
The beauteous flowers within its confines laid,
Kind Heaven decreed
Your souls its blessedness should early know;
Taken from earthly taint and mortal wo,
The cruel contest with a viewless foe,
Ye ne'er shall know.

Still on affection's ear
Lingers the music of your former lays.
We hear—
Or seem to hear—your Maker's glorious praise
In nobler anthems now
Flow from your seraph tongues as round the throne
Of the immutable, all holy One
Your spirits hover on immortal wings,
Wrapp'd in the grandeur of celestial things.
Oh, meekly bow!
Bereaved ones, to the chast'ning hand of God;
Lightly hath fallen his correcting rod:
The sacred pledges of your hallow'd love
Blossom above.

Mother, lift up thine eyes!
And let thy tears of sorrowing be few;
The sighs
Of *cheerless* grief must not be heaved by *you!*
Hope with her starry ray
Shall beam with fadeless lustre thro' the gloom
That mantles o'er your children's early tomb:
He who did erst for us *his* godlike head
Upon the pillow of that mould'ring bed
In silence lay,
Will soon proclaim death's gloomy triumph o'er;
Dissolve our chains and burst his iron door.
Your loved ones shall not on his icy breast
For ever rest.

Father, thy prayers were bless'd,
The seed was scatter'd o'er a fruitful soil.
Their rest
In heaven is gained, before the strife and toil,
And woes of earth came on;
They knew not suffering's name, nor felt its power,
Save in frail nature's last expiring hour;
Much has been spared them of internal care,
And outward ill—they are far happier there.
"Thy will be done!"
Thou shouldst exclaim with ever-grateful heart;
Tho' from thy cherish'd babes 't was hard to part,
Let faith prevail, and to their Saviour raise
A song of praise.

Ye all shall meet at last.
Thrice happy lot! Soon will all human woes
Be pass'd;
Soon will this scene of trial find its close,
And faith be changed to sight.
Then shall the humble and believing soul—
Finish'd its race—rest at the glorious goal,
And wear the joyous crown. "Ear hath not heard,
Nor heart conceived," saith the eternal Word,
The saints' delight.
Brought home at last, dispell'd will be each fear,
Hush'd each lament, and dried each burning tear;
They'll meet in peace on that celestial shore,
To part no more.

New York, October, 1838. C. A. R.

MISCELLANY.

From a sermon by the Bishop of London.

THE DUTY OF PRAYER AND INTERCESSION FOR OUR RULERS.

To obey our governors, to honor them, to defend them with our lives and fortunes, is not enough. We must pray for them. "I exhort that, first of all, supplications, prayers, intercessions, giving of thanks, be made for all men." This is the general direction; and then the apostle specifies more particularly, as having a special claim to the benefit of his rule, "kings, and all that are in authority." And surely, my brethren, they have special need of our prayers. Whether we regard the difficulties and cares of their exalted station, or the spiritual dangers by which they are surrounded, great reason shall we see for believing, that a very important part of our duty, as good subjects, consists in making supplications, and prayers, and intercessions for them. If these are necessary evidences of our Christian sympathy and regard for all other members of the great family of mankind, they are eminently so, in relation to our own governors and rulers. Let us consider, somewhat more closely, the necessity of the case.

Look at the nature of their trust, as compared with those of the other members of Christ's household. There is but one class of responsibilities which can be thought to exceed or equal theirs in sacredness or importance; those of the commissioned ambassadors of Christ, the dispensers of his holy word and sacraments; but if we reflect in how great a degree the efficacy even of *their* ministrations may depend upon the Christian faithfulness of the powers that be; that the prosperity and growth of true religion must of necessity be most materially promoted, or impeded, by the influence and example of those who are in authority; that the Church is specially commended, as to its worldly means of efficiency, to the fostering care and protection of "kings as its nursing fathers," and "queens as its nursing mothers," (Isa. xlix. 23,) we shall see reason to doubt, whether, with reference at least to the present interests of society, the office of a Christian *minister* be as important as that of a Christian *sovereign*. The conduct of the one may influence, for good or evil, the principles and conduct of a small section of the community: and it is an awful thought, to every conscientious servant of his Lord, that the present state and eternal prospects, even of a single soul, may be affected by his teaching and example: but still the good, or evil, which any individual steward of "the manifold grace of God" can occasion to others by this mode of dispensing it, is very insignificant, compared with the consequences which result to a whole people from the piety and wisdom, or from the sins and follies of their rulers.

With respect to the policy of their government, how difficult and anxious a task is theirs, to decide upon measures which of necessity involve the interests of a whole community; or, if they place their reliance upon the prudence and sagacity of others, how great must be their solicitude, in making choice of advisers, upon whose principles, as well as their abilities, that reliance may safely be placed! Great need have they to pray with Solomon, "Give thy servant an understanding heart, to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great a people?" 1 Kings iii. 9. How limited their friendships must of necessity be; how few their faithful counsellors; how severely their motives, as well as their measures, will be scrutinized; and how surely many of their words and actions will be misrepresented and misinterpreted! What fortitude and resolution are required to oppose and reject the counsels, of which their conscience does not approve; and to insist, from conviction, upon a course of policy which those around them condemn! How many of the unamiable qualities of human nature are fostered, and forced into action by the unnatural atmosphere of courts, which monarchs themselves, perhaps, may not perceive in any sensible outbreak, but of which they are sure to feel the effects.

But all these disadvantages, and difficulties, and cares, are of little moment, compared with the dangers which surround the wearer of a crown, considered as a servant of God, a steward of his household, a member of Christ's Church, and an inheritor of the kingdom of heaven. How difficult to *them*, above all persons, must it be, to realize the precept, "Love not the world, neither the things that are in the world," (1 John ii. 15,) when the world so assiduously spreads all its most seductive temptations before them, and courts their enjoyment of its pleasures! With every wish anticipated, or gratified as soon as expressed; with an unrestricted command of all the resources of luxury and art; living within a fence of ceremony and observance, which the voice of truth can hardly penetrate, and even when heard at distant intervals, perhaps may shock by its unwonted and unwelcome sound; how is it possible for *them* not to become "lovers of pleasures more than lovers of God?" 2 Tim. iii. 4. How can they be brought to learn the peculiar lessons which *must* be learned by all the disciples of that Master, who said, "Take my yoke upon you, and learn of me, for I am meek and lowly in heart?" Matt. xi. 29. What shall make them remember that the noblest exercise of their high prerogatives will be, to bring their earthly crown and lay it at the foot of the Cross; and to use the influence with which it invests them, to the advancement of their Saviour's kingdom and the eternal good of mankind? Who shall continually remind them that the glories of their state will one day fade and perish; that the gorgeous robe, the sceptre, and the throne, must be exchanged for the shroud and the sepulchre? Who, in a word, can persuade them, in the midst of their power, and affluence, and splendor, habitually to retire within themselves, and to contemplate their state and prospects as sinners, and to "work out their salvation with fear and trembling," and to be earnest and diligent in seeking for a richer inheritance, "a kingdom which cannot be moved," (Heb. xii. 28,) and "a crown of glory that fadeth not away." 1 Peter v. 4.

Who, we ask, can do all this? Our Saviour's answer to his *disciples*, when they inquired how *any* rich man could be saved, must be ours. "With men it is impossible; but not with God: for with God all things are possible." Mark x. 27. It *is* possible for his Holy Spirit to counteract every opposing influence, and to overcome all the obstacles, which make it so difficult for those, who abound in the honors and treasures of this world to be "rich towards God." Luke x. 27. He can cause the light of pure religion to burn as brightly on the highest worldly eminence, as it is wont to do in the more secluded vale of life; and can endow the mightiest monarch with the graces of the lowliest saint. This is indeed one of the noblest triumphs of his almighty power, as the sanctifier and enlightener of those whom the eternal Son has redeemed by his precious blood; less splendid indeed in degree, but the same in kind, as that which he achieved, when the holy Jesus rejected the price which was offered to him for a dereliction of his great design, even the "kingdoms of this world, and the glory of them." Matt. iv. 8. But if this be a work, for the accomplishment of which the energies of that Holy Spirit, who "helpeth our infirmities," (Rom. viii. 26,) seem to be especially required, we may perceive a good reason why the apostle should exhort us to make prayers and intercessions for kings, and for all that are in authority; and it is the performance of this duty which I now more especially urge upon all those who hear me.

Let not the feelings of fervent and loyal attachment to the sovereign, who has just been solemnly installed into the seat of imperial dignity, fade away with the impression produced upon the senses by the splendid pageant of a day. Remember what sacred vows and solemn pledges were given by our queen; what devout prayers and earnest supplications were then offered in her behalf by the ministers of God's Church; in how great a degree the welfare of this nation, and the stability of its dearest institutions, depend upon the observance of those pledges, and the answer given to those prayers; and surely you will feel, that in rendering to God's anointed servant the tribute of your homage, and the assurance of your fealty; in hailing, with acclamations of joy, her accession to the throne of this realm, you have not fulfilled *all* your duty; but that you still owe to her the silent, but not unsubstantial service of your prayers; to be paid, not only on this great emergency, under the pressure of excited feeling, but as a part of your daily sacrifice before the mercy-seat of God, in the public service of the sanctuary, and in the calm and secret devotions of the chamber.

It may well be a subject of satisfaction to the humblest Christian, who has had no opportunity, perhaps of giving utterance, as he wished, to his feelings of loyal exultation, to reflect, that he has it in his power to render to his queen a more valuable service than the loudest expression of joy, even the service of his "fervent effectual prayer." James v. 16. While the noble, and the wealthy, and the powerful of the land are vying with each other in doing honor to their lawful sovereign, by the varied display of riches and magnificence, let us hope and believe that incense of a less costly, yet more precious kind, has been kindled upon the lowly altar of many a believing heart, breathing its earnest aspirations to the throne of grace, for blessings upon the head which has just been encircled with the royal diadem.

I need hardly point out in how great a degree our own interests are concerned in the faithful performance of this duty. We cannot but believe that the earnest and united prayers of God's people, aimed at one object, will be heard and answered: and we cannot but know how materially the policy of a state, as well as the opinions and customs of a nation, must be influenced by the principles and conduct of its rulers. With *their* piety, and wisdom, and firmness, *our own* comfort and safety are inseparably connected. It is therefore our interest, no less than our duty, to pray for them. This is the reasoning of St. Paul himself, "I exhort that prayers be made for kings, and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty." Great cause had the early Christians to observe this precept, exposed as they were to persecution of the sharpest kind, at the hand of their unbelieving princes. If we, my brethren, have not that danger to deprecate, we have yet cause enough for diligence and earnestness in the performance of the same duty. The same interposition of Divine power, which could then sway the hearts of heathen princes, and disincline them from persecution, can now dispose Christian sovereigns to the faithful discharge of their duties; can enable them to set an edifying example of all the graces and virtues of their holy calling; to maintain truth; to execute justice; to uphold the Church of God; and to promote the growth of true religion and virtue.

For the Churchman.

"FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER, AND EVER. *Amen.*"

MATTHEW vi. 13.

Shout, angels, shout!
Earth, join the lay!
And hell, cry out!
In sad dismay.
Messiah's reign
By prophets told,
O'er earth's domain
Shall soon unfold
Redemption's myst'ries which the ancient patriarch long'd to see.
When from the brows of monarchs all pomp and power shall flee,
And might, and truth, and majesty, and glory all combine,
Around the head triumphant of David's Lord to shine;
When nations, kindred, tongues, and all of every clime.
Shall hymn alone Immanuel's praise, ecstatic and sublime.
Faith's pinions spread,
In ceaseless prayer:
The Church's Head
Is ever, where
In time of need,
For Greek and Jew,
He'll intercede.
Therefore renew
In vigorous hope,
The expected hour,
When thrones giv'n up
To Jesus' power,
Christian and seer,
With one accord,
Shall both conspire
To "*crown him* Lord
Of all," and then,
By earth and heaven, each tongue "for ever,"
Shall join in loud acclaim,—"Amen."

X. X. X.

THE BURIAL SERVICE.

The coffin is now stripped of its pall, and made ready for its descent into the bowels of the earth. And sad, indeed, it is to observe the thoughtlessness which prevails among many of the surrounding spectators at this most solemn moment. The words of the minister, as the corpse sinks into the grave, might compel the attention of the most frivolous:—"Forasmuch as it hath pleased Almighty God to take to himself the soul of our dear brother here departed, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust." It might be hoped that those who had been strangers to prayer hitherto, would at least join in *these* petitions, "Lord have mercy upon us! Christ have mercy upon us! Lord have mercy upon us!" But instead of this, most are moved only by a vain curiosity. They crowd round the grave to see the coffin, and mark its ornaments; or they wish to know *who* it is that is dead; they read the name and age of the deceased engraved upon the lid; and as they go away, make inquiries about his family and connexions, and the particulars of his sickness and death. But how little are these circumstances, compared with the eternal concerns of the soul from which that body has been separated! It is of no consequence *now* what his name was upon the earth; but whether it has been "written in heaven," and recorded in "the Lamb's book of life." It matters not *now* what his family or connections were; but whether he was adopted into the family of God, and is gone to the innumerable company of angels and the spirits of the just men made perfect. The great question *now* is not whether he was rich or poor, high or low in life; but whether he was poor in spirit, humble in heart, a contrite follower of the meek and lowly Jesus. Because, if so, he is now highly exalted with his Saviour, and a partaker of the riches of his glory. And as to the *manner* of his death, of what importance is it, now that all the pain and suffering are over, whether it was pale consumption, or the burning fever that brought him to the grave; whether it was a rapid or a lingering disease that deprived him of life. One grand consideration swallows up every other—Did he *die in the* Lord? "I heard a voice from heaven, saying unto me, Write from henceforth blessed are the dead which die in the Lord; yea, saith the Spirit, for they rest from their labors." Yes, while we are committing the poor mouldering body of a believer to the ground, as its resting-place, after the pains and sorrows and sufferings of life, the soul is resting above, where "there is no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." How animating to think, that at the moment when we are covering with earth the remains of the pious dead, and putting their bodies out of sight, as objects of disgust; angels are conducting the happy spirits into the presence of their God, clothed in the spotless robe of their Redeemer's righteousness, and beautified with salvation, to occupy for ever that place which he has prepared for them, in the "house not made with hands, eternal in the heavens;" and to enjoy for ever that rest "which remaineth for the people of God." Reader, would you be one among them? Then hear and obey the Saviour's voice, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." You will shortly be called by some messenger, which God will send to tell you to "arise and depart hence, for this is not your rest, for it is polluted." Are you preparing for the summons? The grave is ready for *you*: are you ready for the *grave?—after death the judgment*—"we must all stand before the judgment-seat of Christ"—He that cometh to judge the earth in righteousness saith, "Behold I come quickly." Does your heart reply with the hearts of all who *love* His appearing, "Amen, even so, come Lord Jesus."—*London Tract.*

The instant a man longs for mercy, he may find it.

From a late London Tract.

NEED OF MERCY.

You would be greatly shocked were you to see a prisoner at the bar of an earthly judge, pleading guilty of a capital offence by which his life has been forfeited, with a levity of manner that plainly proved him to be unconcerned about his awful situation. If you were to observe that his spirit was careless, indifferent, unconcerned, under these circumstances of imminent danger to his life, you would tremble for him. But the case is your own. When we are in the house of God, or when we bend our knees in secret, we are, after a peculiar manner, in the presence of the Great Judge of the quick and dead. We acknowledge that we have been guilty of sin, whereby our lives have been justly forfeited, and the curse of God's holy and righteous law has been brought upon us. We implore His mercy for Christ's sake, who shed His blood to obtain mercy for us. Now if our lips utter what our hearts do not feel; if we ask for mercy, while we feel no need of it, and no anxiety to secure an interest in it, are we likely to obtain mercy? Let your own conscience answer this question. Would you relieve a man that applied to you for bread, declaring that he had tasted none for many days, and was perishing with hunger, if you knew that he had never felt hunger throughout his life? Rather, would you not be shocked at the falsehood of his declarations and the base artifice he was using with you? You would dismiss him from your door, reminding him that his lips were *lying* lips, and that his tongue was *full of deceit*. And will not the Searcher of hearts treat dissemblers with Him after the same manner?

In order that we may obtain mercy to pardon our sins and to save our souls, we must *feel* that we need it. We must *so* feel our need of it as to pray earnestly for it. We must be made willing to be saved by grace through faith in God's only-begotten Son, whom he has revealed in his word as the only and almighty Saviour of sinners. And this conviction of sin must be wrought in us by his Holy Spirit, whose enlightening influence is indispensably necessary in order that we may know and feel aright our state in the sight of God. If therefore you have any right feeling, you will ask of God to awaken your conscience, and to show you what you are before him; and you will read his word with an earnest desire to know what is your condition, and how you may be saved.

In the service of the Church, in which you have often joined, you have professed to believe in Jesus Christ as the only Saviour of fallen man. All the prayers for mercy which you have offered, have been offered in the name and through the mediation of Jesus Christ our Lord. You have, with your lips, besought God to *deliver you from his wrath and from everlasting damnation by the agony and bloody sweat, the cross, and passion of* Jesus Christ. Now, have you meant all this? Has it proceeded from your heart? Have you really been convinced that the sufferings of Christ, the Son of God, were necessary to your salvation, and that you could not have been saved if he had not died the just for the unjust; nor can enjoy salvation, notwithstanding his atoning death, without an application of his precious blood to your own soul? You know that in case of bodily disease of any kind, however effectual be the medicine that is prescribed and provided, it cannot possibly be of any use, unless it be received into the system. It must be taken and applied in order to benefit the sick patient. Too many persons seem to consider the Gospel as a kind of charm, which is to save the soul without any application of its truths to the heart. But it is "*with the heart that man believeth unto righteousness,*" (Rom. x. 10.) or justification. Faith in Christ, or in other words, an application to him for pardon and salvation, supposes conviction of our lost condition and our utter inability to save ourselves. It supposes that we are in earnest to obtain "*eternal life as the* gift *of* God *through* Jesus Christ *our* Lord." (Rom. vi. 23.)

A BURIED CITY DISCOVERED IN PERU.

The captain of an American vessel, named Ray, has lately discovered on the coast of Peru, in the environs of Garvey, province of Fruscillo, an ancient buried city of considerable extent. Following the course of some excavations which he made, he found the walls of the edifices still standing, and many of them in a complete state of preservation. He infers from the numbers and extent of them that the population of the city could not have been less than three thousand souls. Great numbers of skeletons and mummies in a perfect state of preservation were found among the private and sacred edifices, and a great number of domestic utensils, articles of furniture, coins, and curious antiquities. The earthquake by which it would appear the city was engulphed, appears to have surprised the inhabitants like those of Pompeii, in the midst of their daily avocations, and many of them were found by Captain Ray singularly preserved, by the exclusion of atmospheric air in the precise action or employment of the moment when overwhelmed. One man standing up as if in the act of escaping, was dressed in a light robe, in the folds of which coins were found, which have been sent to the scientific institution of Lima for investigation. A female was also found sitting in a chair before a loom, which contained an unfinished piece of cotton-stuff, which she was in the act of weaving. The cotton-stuff (which is of a gaudy pattern, but very neatly fabricated) is about eight inches in diameter, and appears to have been only half completed. A great number of antiquities and curiosities found in this American Herculaneum grave have been sent to the museum of Lima.—*Constitutionnel.*

THE PANORAMAS.

The fidelity of the larger of these paintings is sustained by the following extract from the last edition of Stephens' work on the Holy Land. They are both worth a visit.

"As connected with the subject of his work, and believing that this community feels a deep interest in every thing relating to the Holy Land; and, moreover, in justice to one who eminently deserves it, the author would endeavor to direct the attention of the public to Mr. Catherwood's Panorama of Jerusalem. Mr. Catherwood passed eight years in the East, studying antiquities and architecture, and making drawings of the ruined temples, monuments, and cities of the Old World. The result of his labors is, that he has under his control large panoramas of Jerusalem, Thebes, Damascus, Baalbeck, Algiers, Carthage, and Athens. Mr. Catherwood is connected with Burford, of the great panoramas of Leicester Square, in London; and all his works are intended to succeed each other here and in that capital, at regular intervals. He has commenced in this city with his Panorama of Jerusalem, and a large circular building, covering an area of nearly ten thousand square feet, has been erected for its exhibition. It was first exhibited at Burford's, and so great was the sensation created in London, that the first season it was visited by more than a *hundred and forty thousand persons*. It would be presumptuous in the author to pronounce upon the work of a regularly educated artist, who resided in Jerusalem a long time, principally for the purpose of making this drawing; but he may be permitted to say, that to him it presents a vivid picture of the holy city; and he will add, what, to his mind, is evidence of its correctness of detail, that, at the time of his visit there, he was so fortunate as to find in the hands of a missionary a lithographic map made by Mr. Catherwood from his drawing, with which he was in the habit of rambling about alone, and which he found a better guide to all the interesting localities than any he could procure in Jerusalem."—*New York American.*

SCHOOL NOTICE.—Miss Angelica Gilbert and Miss Edwards recommence their Boarding school at New Haven on the first of October next. And to those who are seeking information of schools at this time, it may be acceptable to learn that they have been engaged in teaching young ladies now more than twelve years, and, with the aid of two assistants, carry their pupils through the lower as well as higher branches of English education. That those who study Natural Philosophy and Chimistry, have *here* also the advantage of attending the College Lectures on these sciences, at a small additional expense: that the masters in French and Drawing are those employed by the Faculty. Dancing is taught by a French Lady: Music, vocal and instrumental by Miss Gilbert. Their establishment accommodates very commodiously about thirty boarders.

Reference may be had to Parents and Guardians of their scholars from several distant as well as near States, and, by permission, to a few friends well known to the community: among the former especially to the Rev. Dr. Hawks, Caleb C. Woodhull, Leonard Kip, President Duer and William Cairnes, jun., Esqrs., *New York*; Jacob LeRoy of LeRoy, *Genesee*; Erastus Sparrow, Esq., *Buffalo*; A. B. Spooner of *Petersburg*, Virginia; James H. Southall of *Halifax*, N. C.; James Sandford, Esq., *Mobile*; Hon. Gustavus Swan of *Columbus*, Ohio; Reuben Booth, Esq., of *Danbury*, Conn.; and among the latter to Gov. Marcy and Jesse Buel Esq., of Albany; as well as to the Rev. Dr. Croswell and Professor Silliman, New Haven. sep8 5t.

WANTS A SITUATION AS TEACHER.—A young gentleman who can furnish satisfactory testimonials with regard to his moral deportment, and qualifications as a teacher of Youth, is desirous of obtaining a school somewhere in the North. He is at present engaged in Virginia; but being a native of the North, would greatly prefer to live there. He is prepared to teach the Latin and Greek languages; also the various branches of English usually taught in the best schools.—Any person desirous of procuring his services, will please notify him of it immediately. A letter directed to A. B., Staunton, Augusta co, Virginia, will be promptly and punctually answered sept 6 6t

ENGLISH BOOKS, constantly on hand and for sale at the Episcopal Depository, 142 Fulton street.

Patrick, Lowth, and Whitby's Commentaries, 5vols, 4to
Bishop Sherlock's Works.
Jeremy Taylor's do.
Bishop Hopkins' do.
Vicesimus, Knox do.
Bingham's Christian Antiquities.
Hooker's Works.
Leighton's do.
Waterland's do.

And all the approved Theological Books for sale at the lowest prices, address, Sherman & Trevett.

NEW BOOKS just received at the Depository, 142 Fulton street.

Dr. Coit's Edition of Townsend's Bible, complete in 2 royal 8vo vols.

The attention of the clergy and students is particularly invited to this work.

Memoirs of Mrs. Hawkes, late of Islington, including extracts from Sermons, Letters, &c., of the late Rev. Richard Cecil, by Catharine Cecil.

Home Education, by the author of the Natural History of Enthusiasm, &c., &c. Sherman & Trevett.

FORREST AND MULLIGAN'S COLLEGIATE SCHOOL, 115 Franklin street, will be re-opened after the vacation, on Monday, September 3d.

The following gentlemen are engaged as instructers in the different departments:—

Professor Mulligan, Latin and Greek languages.
" J. Guillet, French Language and Literature.
" R. Garbaya, Spanish Language.
" Adrain, LL. D. Geometry and Nat. Philosophy.
J. F. Macully, Arithmetic, Algebra, Mensuration, &c.
Wm. Forrest, Mathematics, Geography, History &c.
John Sandels, Latin and Greek.
R. J. Harvey, A. M., Elocution.
Goold Brown, A. M., English Grammar
James McElligott, Rhetoric.
William Jones, Writing.
John W. Mastin, Drawing.
William Edwards, Book-keeping.
E. W. Morse, Mental Arithmetic, Geography &c. in the Preparatory Department.

Circulars containing terms, and a farther account of the school, can be obtained at the book-store of Mr. R. Carter, corner of Canal and Mercer streets. sep1.

LADIES BOARDING AND DAY SCHOOL, (93 Nineteenth street, between Eighth and Ninth Avenues.) Mrs. Green's School will reopen for the reception of pupils the first Monday in September. In returning acknowledgments to the kind friends and patrons of her establishment, Mrs. Green takes leave to inform them she has made arrangements for a limited number of boarders, (not to exceed eight) her desire being to have them under her own immediate superintendence, and by unremitting attention to their morals and manners, as well as their comfort and health, to secure the approbation of those parents who may entrust her with a responsibility so important. For particulars as to the course of studies, terms &c., application to be made at the establishment from seven to nine in the forenoon, and four to six in the afternoon. The term for dancing will commence about the middle of October, the evenings of attendance and time shall be specified previously.

REFERENCES.

Clement Moore, LL. D. Chelsea; Professor Turner, D. D. Seminary, Chelsea; Jos. L. Sheffield, Esq., New Haven; D. A. Cushman, Esq. Chelsea; Rev. Chas Stewart, M. A. U. S. N. Hudson st.; Rev. William Morris, M. A., Williamsburgh; George Coggill, Esq., Chelsea; R. A. Ludlow, Esq., Chelsea.

N. B. No charge made for vacations. sept1 3wi.

CATHERWOOD'S PANORAMAS OF JERUSALEM AND NIAGARA, now exhibiting at the new Rotunda, corner of Prince and Mercer streets, near Broadway. The Panorama of Jerusalem is 270 feet long, and covers a surface of *ten thousand feet*, and is the largest and most splendid painting ever exhibited in this country. It was painted from drawings taken by Mr. Catherwood on the spot, in 1834, and has been declared by many travellers, who have visited the Holy City, to be a perfect fac-simile of the place so interesting to every denomination of the Christian Church. Here we have a view of nearly all the places enshrined in the mind of every pious follower of Christ; where he dispensed his saving doctrines; where he exemplified his lessons by his life; and where he impressed them with the seal of truth, by his excruciating death. Amongst others are the Temple of the Holy Sepulchre; the spot where Christ wept over Jerusalem; the road by which he was conducted to execution; the house of his unjust Judge Pontius Pilate; the Garden of Gethsemane; the Grotto of the Creed; the pool of Bethesda; the Potter's Field; the Valley of Jehoshaphat, and many others which cannot fail to recall to the mind that event which forms the foundation of our best hopes of a blissful immortality.

ALSO EXHIBITING,

THE FALLS OF NIAGARA.

A faithful representation of that stupendous Cataract. Open every day from 9 in the morning till 10 at night. Admittance 25 cents to each Panorama.

Books of description at the door—price 12½ cents each. aug18 tf

SELECT SCHOOL FOR BOYS—The Fall Term of the Rev H Adam's Select school, for twelve boys, in Kingston, Ulster county, N Y, will commence September 1 1838. There are four vacancies. aug8

MISS JUNE'S BOARDING SCHOOL FOR YOUNG LADIES, Whiteplains, Westchester, county, N. Y. Terms.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

Music, (extra,) per quarter,	$12
Drawing and Painting,	5
Chinese an Poonah Painting, per course of lessons,	6
French,	5
Spanish,	5

Each pupil furnishes her bed, bedding, and towels.

The year is divided into two terms, commencing on the first Monday of May and November.

References.—Rev. R. W. Harris, Minott Mitchell Esq., J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Balwin and Miner, East Broadway, Mr. David Lyon, 115 Madison street, Mr. Traman Smith, 8 Cedar street, New York. April 17, 6m

FOR THE POOR.—A sermon on forms of prayer delivered in the Mission Church of the Holy Evangelists, Sunday, April 29, 1838, by Rev E B Kellogg, minister of the Church. Published by request of the Committee of Superintendence, for the benefit of the poor, and for sale at the Prot. Epis. Press, 142 Fulton street. aug4 tf

VALUABLE THEOLOGICAL WORKS.—*Patrick, Lowth, Whitby, and Lowman, on the Bible.* A critical commentary and paraphrase on the Old and New Testaments and Apocrapha, by Patrick, Lowth, Arnald, Whitby, and Lowman, a new edition, in 6 vols. royal, 4to. London.

Also a complete assortment of the writings of Rev John A. Clark, each work may be had by itself—or complete sets can be furnished.

Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.

This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."

The Press (142 Fulton street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms All important publications relative to the Church received as soon as issued. August 12.

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*

Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes
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